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World Dominion and The World To-day

An International Review of Christian Progress

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Advertisements to Advertisement Manager.

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New Zealand: W.W.W., His Majesty's Arcade, Queen Street, Auckland.

The next ssue will be published on March 1.

Annual subscriptions six issues), 10/-, post paid. Single copies, 1/6 (1/8 including postage).

The Journal can be obtained from W. H. Smith & Son's bookstalls, ordered through any newsagents or from Founder's Lodge, Mildmay Centre, London, N.1.

The Trade can be supplied direct from Marshall, Morgan and Scott, Ltd., 33, Ludgate Hill, E.C.4, or from Horace Marshall and Son, Temple Avenue, E.C.4.

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An International Review of Christian Progress

Vol. XXX. No. 1 January-February 1952

EDITORIAL

Our Bounden Duty

A CHURCH which does not evangelize is hardly a Church at all. The Divine Head of the Beloved Community placed this obligation on all His followers, and only incredible ignorance or shocking disobedience denies the duty. We have to go "to them that are without." We have to go to them in "all the nations." We have to go "in season, out of season."

Why are some devout people indifferent to evangelism and even (on occasion) opposed to it?

1. Hard as it is to believe, there are some who feel "superior" to it. They define the word narrowly. It means nothing to them but a ten days' mission with a visiting evangelist, and, having lost faith in that method poorly applied, they have lost faith in all evangelism.

Something of snobbery may mingle with their dislike as well. Prominent evangelists have often been converted comedians, gypsies, jockeys, miners . . . and others without theological training. The critics do not see themselves quite in that category. "The ordinary routine of the Church is the best way to do the work of God," they say—though the ordinary routine in their own Church may include no vital evangelism at all. So "the ordinary routine goes on"—sometimes earnestly ineffective, and sometimes ineffective without any earnestness at all.

2. Others confess that they cannot see any close connection between the conversion of individuals and the salvation of the world from its impending doom. The fevered race of armaments goes on. Vast areas of the earth's surface are fenced off for the trial of atom bombs and lethal missiles. Nearer and nearer comes civilization to the abyss.

"Who," these critics inquire, "but a moron would suppose that the conversion of a thousand individuals, or even of a million, can arrest this drift?"

Big events take place, they argue, far over the heads of plain people. It is right, no doubt, to advise ordinary men and women to be right with God themselves before the crash comes, but this can have no effect on the salvation *of the world.*

3. Still other devout people are indifferent to evangelism because their whole minds are occupied with Biblical, or doctrinal, or ecclesiastical differences. They may believe that the Second Coming of Our Lord is at hand, and give all

their time to convincing fellow Christians of their belief. Or the whole of their time for Christian service may go in arguing for their theory of baptism, or churchmanship, or even the way this impermanent body may be divinely healed.

And these questions *are* important. They are only dangerous when they take all a Christian's time, divert him from evangelism, and almost come to be regarded as the whole Gospel in themselves.

. . . . .

Yet evangelism remains our prime duty.

1. Those who feel any kind of "superiority" to it must pour contempt on all their pride. When we survey the wondrous Cross, we see again the passion of Our Lord to redeem. He uses whom He can, and if learning strangely limits, rather than enlarges, a man's usefulness to Him, then He will employ converted fishermen, publicans, comedians, gypsies, tinkers . . . but the evangel must go forth. What He can do with the world when He has men both of mighty intellect and changed hearts, the names of Paul, Augustine, Luther, and Wesley bear emphatic proof.

2. Nor can we be diverted from evangelism by our inability to see how God will use a multitude of changed individuals to affect His purposes in the wider world.

The whole essence of obedience is here: that we step out with God *not* knowing where we are going, and *not* able to prove beforehand to people who are unsure of God's existence, just what the usefulness of all this is.

On the day the Bastille fell, and the French Revolution began, Wesley landed back in England after his last tour in Ireland. He was eighty-six. He picked up the thread of his great itinerary at once. Chester, Northwich, Buckley Hill, Halifax, Otley . . . offering Christ to the people, the tireless old man pressed on. He had too much to do to be in a hurry but he was aware of the need of urgency. In one letter written from Chester, he said to a correspondent in America: "Whatever you do for me you must do quickly, lest death have quicker wings than love."

EVANGELIZING—in a titanic revolution! How foolish it seemed!

How wise it was! Eminent historians ascribe the salvation of England from the horrors of the French Revolution, not to the statesmen, but to this prince of evangelists.

It is God's task to use our faithfulness—and He will.

3. And, as to our ecclesiastical and doctrinal differences, all of them must be subservient to our passion to save.

Whether we believe the consummation of the ages is at hand or not, our duty is plain. It is evangelism. Some may even snatch a greater urgency in their advocacy of Christ from the belief that, in cosmic time, it is now five minutes to twelve.

The question, which is the "true" Church and which isn't, is best left to the judgment of heaven. It is humbler, too.

Evangelicals must close their ranks. We can offer Christ together, even while we differ on minor matters of theology. The duty is plain. The times are urgent. The heart of the Gospel is common to us.

Let us go forward together!

W. E. SANGSTER.

"Bethlehem and all the Borders Thereof"

E. F. F. Bishop

In accordance with the decision of the United Nations to partition Palestine, Britain surrendered the mandate in May, 1948. The establishment and later expansion of the State of Israel, the ensuing war and massacres, have created a still-unsolved refugee problem. Nearly a million of Palestine's former inhabitants are scattered as displaced persons or refugees, thousands of them facing their fourth winter in camps through Jordan, Syria, Lebanon, Egypt (controlling the Gaza strip with 225,000) and even farther afield. This refugee problem is intimately connected with the troubles in the Near and Middle East subsequent to 1948.

THE phrase comes in St. Matthew's story of the "Slaughter of the Innocents." King Herod was taking no chances. The baby boys of two years or less were killed, and that not only in Bethlehem but "in all the borders thereof." That meant a fairly wide geographical sweep. The villages round were not safe. Though the king may not have had his soldiers go as far south as Tekoa, the home of Amos the shepherd-prophet, or as far north as Bethany, the commission must have included the village just below Bethlehem, round about the fields of Boaz, the place that is called to-day Beit Sahur or the "House of Wakefulness"—a village that in its name bears historical testimony to the Gospel episode of the shepherds, who "watched their flocks by night." It was an extra-special night in history, when heaven came very close to earth. Beit Sahur lies down toward the rift of the Jordan Valley and the Dead Sea basin; so there is nothing strange in sheep being penned in caves or in the open. The nearer the Dead Sea the warmer and more sheltered does the countryside become.

The fine village on a hill opposite Bethlehem in the other direction must have been included. To-day it is called Beit Jala, but was probably in existence as far back as David's time under the name Gallim; and was apparently apostrophized by the prophet Isaiah. Of the three places to-day Beit Jala is the one that is entirely Christian. Bethlehem has a mosque to serve the spiritual needs of the descendants of slaves brought in more than two centuries ago; while in Beit Sahur there are a few Moslem families, who are engaged in special handicrafts. Bethlehem, too, is the market town for the Ta'amri Beduin tribe roaming the desert approaches to the Dead Sea, some of whom were beginning to adopt a more settled life in the days of the British Mandate.

IF Bethlehem, Beit Jala, and Beit Sahur were as full of children in the days of King Herod as to-day, the slaughter of the Innocents must have been extensive. Last July we spent a day in Bethlehem, Beit Jala, and Beit Sahur. We had often been there before. The first time at Beit Sahur was Christmas, 1923; and soon after hardly a month passed without a visit to Bethlehem. The last occasion in the Basilica of the

Nativity was soon after the New Year, 1948; but it was one like that of the "Slaughter of the Innocents," being the funeral of the Government doctor, the only Arab specialist in mental diseases that Palestine had. He was assassinated at his work the previous day.

Not so long ago everyone went from Jerusalem to Bethlehem by the same route that the *magi* took. Tradition mentions a well at which they watered their camels part way there. The same tradition says that if you look into the well and are pure of heart, you will see the star the *magi* saw, for that is the well into which it fell. In those days not so long ago it took some fifteen to twenty minutes by bus or car; for it is less than six miles from the Jaffa Gate to the Church of the Nativity. St. Matthew says that when the *magi* returned home, they "by-passed" Jerusalem, taking another route to reach Arabia. When we went to Bethlehem last July, we could not go from the Jaffa Gate, for that is close to the place where men have been fighting to the death. Instead we took a roundabout route past Gethsemane and then Bethany at the foot of Ōlivet—then across through the village of Abu Dis, whence, according to tradition, hailed the thieves that frequented the Jericho Road.

After covering three times the actual distance, we approached Bethlehem through Beit Sahur, where a friend, one of the first students of the Jerusalem Men's College thirty years ago, is now a master at the government school. Beit Sahur, too, had the first co-educational village school in Palestine. It was the one German mission school that survived the vicissitudes of the war. Its principal has since been ordained, and ministers to the Protestant Christians, many of them refugees, in Beit Sahur and Bethlehem.

And so to Bethlehem, perched on the hill, but not this time to revisit the great basilica, with its recently uncovered mosaic flooring and columns reconditioned so as to show the decorations and inscriptions of centuries ago, or even the Grotto of the Incarnation, where thousands of pilgrims have knelt in contemplation. Instead we had come to try to enter into the tragedy that had come to so many people's lives—through no fault of their own.

A FEW of those we saw were teachers. There was a professor and his wife, whose family we had seen grow up; for they lived opposite us for several years, saving up for the building of their own home, which had just been completed some few years before they were forced out—prior to the British withdrawal. They both had taught missionaries and in mission schools; so that most missionaries who have learned Arabic these past twenty years should be numbered amongst their pupils. We saw them in Bethlehem—though no longer mercifully in a basement as was the case at first. They saved nothing from their Jerusalem home but a blanket or two. They can, of course, look back upon a life of service; they may be reconciled to having their home filched from them; but can they ever forget that it was the policy of western nations, supposedly their friends, that brought the tragedy into their lives?

There were the two women teachers, up in years, the younger a paralytic since two Christmases ago, the older still doing all she can

for the children of the refugees. Thirty years ago we met her first: she had left her brother and his well-to-do home in the United States and returned to help build up the Arab educational system. She started in partnership a Christian national school north of Jerusalem, later removing to Bethlehem with one of the senior teachers. There, with help from American friends, they founded a second school. The war came, and it was harder to find the funds required; then after the war came what was worse for Palestine, and the tragic condition of her helper was induced by what had transpired. Was it any wonder that when she saw us on the doorstep, she could not restrain her tears?

There was the younger girl teacher, well the right side of thirty, trained in Beirut, looking forward to a life of usefulness, whether marriage came or not. She was called Miladeh, as girls are in Bethlehem: for it means "birthday"—the birthday of Jesus Christ. She, too, was sick in bed, but more sick at heart. She had a teaching post in Bethlehem; but what does life hold out for such young folk with all the unexpected suddenness of the blow that came to Palestine in 1948?

We left her and fell in with a Russian and his mother. He, too, is a teacher. We knew them first in the early twenties when he was twelve. He had come into the college, where he learned English rapidly and well. That is what he teaches now. He would pass for English anywhere. During the war he was interpreter to the British liaison officers to the Polish Army in Iraq. With his mother he lived a few doors from us for many years. They were often with us at Western Christmas and we with them at Eastern. Friend alike of Jews and Arabs, he taught in Arab schools and wrote for Hebrew newspapers. Then came 1947; work stopped and funds dwindled, and they were refugees, first in the Old City, then Jordan, then Lebanon. They saved nothing from their home; but they had friends. Now they have started life again in Bethlehem: possibly they feel things less, because they understand the situation better. They have been refugees on and off since 1919 or thereabouts.

WHEN we reached Beit Jala we found a brighter side for teachers. The whole district of Bethlehem, reaching down to Hebron, has been the missionary responsibility of the Lutheran Church almost since the time of Bishop Gobat. It was very difficult to find the teachers' salaries during the war. Most came through the International Missionary Council. The workers grew fewer: the buildings in all three places went into disrepair. But last July witnessed a transformation.

Since the Palestinian *débacle* three years ago the efforts of missionary societies and voluntary organizations, added to those of UNO, have been able to accomplish something towards the redemption of the refugees. The Lutheran World Federation (through American Lutheran generosity) has been able to do much. This was more marked in Bethlehem and the borders thereof, though right through the whole area, where refugees are found, their help is recognized and appreciated. In Beit Jala that morning and in Bethlehem in the afternoon there was something to

gladden and impress—in restored buildings, a renovated church, new life and hope given to Christian workers we had last seen behind barbed wire. In the reconstructed school there was accommodation for 179 boarders, with the beds in double tiers, but 100 of the children were refugees. There was promise of the reincarnation of Christian living and example in the reclamation and education of these children. For most of the boys and girls in what was Palestine have been bereft of school life and discipline for the past three years. This, however, can only meet a fraction of the crying need.

The day wore on with visits to other places including three hospitals. The erstwhile Swedish hospital is now that of the Jordan Government under the superintendence of a doctor who used to be in mandatory service. There is the new tuberculosis hospital at 'Ain 'Arrub on the Hebron Road not far from Tekoa. It is the enterprise of Dr. Lambie, veteran missionary from the Sudan and Ethiopia, and being erected through the generosity of friends. It is close to one of the refugee camps with its 7,500 displaced folk, diseased, frustrated, demoralized with all too many children threatened with the ravages of T.B.

Before going to the third hospital there was the Home for Blind Girls (it has a sister institution in Jerusalem), more than half of whom are from refugee families. Through the concomitants of malnutrition, ophthalmia of various kinds is on the increase. It often ends in blindness. Palestine, always a bad place for the spread of eye diseases, is worse now. When to the tragedy of *refugeedom* is added blindness, where is the way where light dwelleth? From tuberculosis to blindness our last call of the day was at the hospital for mental illnesses, with a couple of hundred cases and many of them refugees. They are well cared for in an institution of which the Government of Jordan may be proud. It is under the supervision of two sisters, Palestinian Christians. The place is fuller because of all that has transpired. Is it to be wondered at that some people through these unexpected, baffling, almost hopeless times should give way before the strain?

SUCH was the day in Bethlehem and the borders thereof. Over twenty friends had crossed our path, irrespective of those we saw in five institutions, who through the Spirit of the Incarnation are glad and grateful to be doing something to offset the tragedy of Bethlehem, Jerusalem, Palestine. Even they say at times, "To what purpose is this waste?" For Palestine is more like Calvary than Bethlehem these days; and is not one query at least for us concerned with what right we have as Christians faced with these facts to accept in appreciation and gratitude the joy and implications of Christmas with its historic roots in Bethlehem? Rachel's cry to-day is over the tragic events since 1948, resulting as they have in a second slaughter of the innocents—from two years old and upward!

The New Approach to Israel

Robert Smith

THE Church has always claimed to be the New Israel. It took over intact the great heritage of the Old Testament, including not only the promises and privileges but also the calling and mission of the people of God. For in its world mission the Church is seeking to realize the calling of Israel to be the Light of the world. But what about the missionary obligation of the Church towards the old Israel? In its approach to the Jews the Church is constantly reminded of its origin and its ancient tradition. It learns to live in humble obedience to the law of its being as the servant of God. Yet at the same time it enters into the glorious liberty of the sons of God, and receives the new commandment of Christ. When it seeks to justify its claim to the Jewish people, the Church must bring forth "out of His treasure things new and old."

It is with things new that we are here mainly concerned. The need for a new approach to Israel is admitted on all sides. So much in the situation has changed, so much of the old organization has been swept away, so many of the existing methods are obsolete. It has been said that "in a revolutionary age the revolution always wins." The Jews to-day are in a revolutionary situation, and only a revolutionary faith can win them. In a single generation the whole basis of their life has been completely transformed. The centres of their culture have been transferred from Berlin and Warsaw to Tel-aviv and New York. The ghettos have fallen, and the nation that destroyed them, the nation that was once the favourite home of the emancipated Jews, has itself fallen and suffered destruction. Yet these changes have not led to the breakdown of Jewish culture which many people expected. What other small nation could have survived the loss of six million citizens, more than a third of its population?

Judaism has proved that it is a dynamic faith, a religion for a revolutionary age. Persecution has made the Jews more than ever conscious of their separateness and distinctiveness among the nations. Families have been wiped out, and there were some villages and even towns to which no single Jew returned. Yet those who did return soon began to show once more the Jewish zest for living. Some of the survivors seemed to have a new and exuberant vitality, and a confirmed faith in their Jewish destiny. Wherever they may live, the Jews look to Israel, the new Jewish State, for a sign of hope. Will new things come out of Zion, or is there "no new thing under the sun"? Many Jews have committed themselves to that alternative, and their whole faith and future depend upon the success of a political experiment; a new nation at the cross-roads of the modern world, surrounded by the gunpowder barrels of the Near and Middle East. And this new nation, in its precarious situation, has opened its gates to all the Jews of the world.

It is no wonder that many Christians as well as Jews have been fascinated by what is happening

in Israel. It is not easy to keep calm when such miracles are performed before our eyes. And yet there is much need at this time to keep calm, to watch what is happening, and to await developments. Those who have hailed the new State as a miracle look upon it as the fulfilment of their own dream or their own plan, whether it be a Jewish or a Christian dream, a religious or a secular plan. But this new Israel that is emerging has already shattered many dreams. It is not anybody's dream. It is a new thing which God has created. Many dreams have played their part in bringing it to birth. Now it will be shaped by history, by the circumstances in which it is born, by the land itself, and the people who come to dwell in it, by the God whom they choose to serve.

Zionism was a dream until Hitler's persecution made it the only hope. In a sense Israel was not born of a new faith. It was born of despair of the old world in which no Jew felt secure. Europe had not been Christian enough to save the Jews from catastrophe. Emancipation had failed to make them free and equal. Assimilation had failed to make them human beings like their neighbours. The individual Jew could not save himself. There remained only the possibility that the Jews of the world might unite, and become "a nation like other nations." In Israel they meet as Jews, as victims and survivors, with their common faith in the act of God which saved them and made them a nation. The new religion of Israel will grow from that faith. In the long run that will be more important to them than the traditions of orthodox or liberal Judaism which they have known in the old world. It is misleading to look for the reappearance of the old religious traditions, which were adapted to the conditions of the old world. It is still more misleading to say, when we do not find them, that the Jews are losing their religion. They may well be finding a new religion. They may be only losing their chains.

ISRAEL to-day is being built as a modern secular State. We must be careful not to make that a ground for complaint, as if Israel ought to be the ancient Kingdom of David, or as if modern Jews should be too spiritually minded to engage in politics. Where can we find the Christian State to-day, and would the Church be altogether happy if it were given the task of drafting plans for a religious nation? It is as a secular State that Israel must be judged. The real test will come later, if Israel proves to be no better than other secular States, and no different from other nations. If the God of Israel does not go with them, and lead them into the Promised Land, what will the end be? Will the Jews have been led out of Egypt only to perish in the wilderness? For many Christians that would be an intolerable result, for the history of the Jews is still part of the history of salvation. We do not know what part the Church will be called upon to play, but we believe that in one way or another the answer must come in a new chapter of the Acts of the Apostles.

There is a danger that the fascination of Israel may so absorb our attention that we fail to notice the new things that are happening in other parts of the world, where nine-tenths of the Jews are still living. While we are watching developments in Israel, we must also make the most of our

opportunities elsewhere. For some time to come the main centres of the Christian approach to the Jews will still be in America, in Great Britain and on the Continent of Europe. There are also large new fields of work in South America, South Africa and in other new countries which are practically untouched. Let us not forget the fruitfulness of the work among the refugees in recent years. It has brought into the service of the Church a remarkable number of Jewish Christians of exceptional talent, including many who are in the ministry of the various Churches. The Jewish missionary must always have the world as his parish. That is why the Christian approach to the Jews is an ecumenical task. Judaism is a world religion and a living faith, and it can only be addressed by a Christianity which is also represented by a world Church. It has been a wise policy to organize the Christian approach to the Jews in such a way that its territorial scope was unlimited. The distribution of missionary workers among the Jews has always been very uneven. It has been densest in the Holy Land, whither all churches and sects have been drawn by the sacred associations. It has often been thinnest where the Jewish population has been densest, and even where the churches were strongest in their Christian homelands, Christian witness has not infrequently been left to small mission societies with little backing from the churches. The Jews were given the impression that Christianity counted for nothing in cultured circles, that it was an out-of-date, back-street affair that appealed only to the down-and-out. These missions had some success among newly-arrived immigrants. But when the Jews settled down and moved to the fashionable suburbs, the East End missions could not follow them, and most probably the churches themselves were just about to move out of the district because the Jews had moved in.

IT is this problem that has emphasized the need for new organization and new methods. How can we ensure that the Jews meet with Christianity in its worthiest form? There is more at stake here than the winning of converts. What will count in the long run is the total impression which the Christian community makes upon the Jews. To some extent it will be an indirect witness, but it can never be effective unless the Church is aware of the Jews and concerned about them. The beautiful church which cold-shoulders the Jew is worse than the drab mission hall. The task of the Christian approach to the Jews is to make the ministry and the laity of the Church alive to this issue, so that in all their activity the Jews will not be left out of sight and out of mind.

This summer, at a conference in Germany, the International Committee on the Christian Approach to the Jews was reminded of its twentieth anniversary. Growing up in the atmosphere of the ecumenical missionary movement, the Committee has been able to establish a modest place in the organization of the International Missionary Council and the World Council of Churches for the concern of Jewish missions, and both organizations are now officially linked with the Committee. The responsibility of the Churches "to recover the universality of our Lord's commission

by including the Jewish people in their evangelistic work" was accepted in theory at Amsterdam, 1948. It will take a major effort to put this principle into practice. It is much easier to send out a missionary to Israel than to tackle the problem at home. Yet what the Churches do at home will eventually decide their influence in Israel. In this connection an important approach will shortly be made to all the Churches to find out the extent and nature of the problem in the local parishes, and the attitude of ministers and people to the Jews. Such a survey was recently carried out by the American Lutheran Church, and an excellent series of study outlines for use in the parishes was prepared.

Besides the so-called parish approach, which is the logical method of including the Jews in the ministrations of the parish, with due attention to their special background, there have been many advances in co-operation. Work among Jews to-day is a matter for joint planning, and there is increasing consultation between societies and Churches. Training courses have not only raised the standard of missionary work, but have made a real contribution to the wider life of the Church by exploring the theological meaning of Israel. Special mention may be made of the *Institutum Delitzschianum* in Germany, and the Swedish Theological Institute in Jerusalem, both of which are not only centres of training, but are establishing contact with the Jews on the highest level of scholarship. In co-operation with the International Hebrew Christian Alliance, much has been done to care for converts, and to integrate them into the life of the Church. This is specially necessary on the Continent of Europe to-day, and the International Hebrew Christian Alliance has appointed a European secretary who is in touch with many small groups in Germany and elsewhere. It is noticeable that Hebrew Christians are playing a major part in the leadership of missionary work to-day, and as time goes on they show more and more maturity, responsibility and independence. Although small in numbers, the Hebrew Christians to-day form a valuable "younger church," while co-operating loyally within their own denominational churches.

ONE result of the changing situation in the Jewish world has been to keep the Christian approach mobile. It is fortunate that there have been few great institutions to tie down the money and manpower of the Church. Those hospitals and schools that remain are in many cases a cause of anxiety. The medical clinic is an anachronism in the European city, and in Israel the social services of the modern welfare State are fast developing. There was something patronizing and degrading about the charitable approach to the poor Jew. To-day Christians and Jews meet on equal terms, and the one thing we can offer them is Christ. In the words of a report prepared for the Amsterdam Assembly, "it is not a question of 'pitying the Jews,' but of basing our Christian attitude and our Christian action on the certainty that our destiny is linked with theirs."

Young Germany

E. G. Mellor

"HOW did you get on in Germany?" "What is the standard of living like?" "Did you find the people friendly?" These were some of the questions that greeted us when we returned recently from three weeks in the Black Forest. So keen has been the interest shown that we think our impressions may be worth passing on to more than our immediate friends.

The occasion was provided by two summer schools arranged by the Youth Department of the Basle Mission, each for about sixty young people. The first sixty were very young—aged seventeen to twenty-three—students, shop assistants, clerks, factory workers; the second sixty were of the same section of society, but rather older, and included many church-workers of various grades; of this group, too, not many were over thirty.

The scene was laid at Königsfeld in the Black Forest, a place of great beauty, where the pine forests, black indeed, clothe the hillsides, in sharp contrast with the valleys, vividly green and as smooth and neat as park-land, dotted with great farmhouses where the family, the animals, the fodder and wood supplies and all the appurtenances of a farm may stay in safety under one steeply tilted roof through the winter snows. Here everyone works from dawn to dusk. The old are old indeed before they cease the endless cutting and carting of grass and wood; the children are young indeed who cannot drag a little cart or lead the cow.

We lived in a youth hostel in great simplicity. Our tables were of bare boards; we used one cup and plate, knife, fork and spoon throughout the meal. Much bread and sausage, potatoes without limit, ersatz coffee and the weakest possible tea without milk formed the most part of the diet on which we did our study and discussion, our walking, our singing and our games. There is, of course, much fine food to be seen in the shops, unrationed, but we at any rate could rarely afford to do more than marvel at it.

Promoter, organizer, interpreter, financial manager and general factotum was Johannes Stöckle, whose missionary activities in the Cameroons came to an end when the second world war began, and who waits in hope until Germany can again send missionaries to Africa. In the meantime he has a special commission from the Basle Mission to organize youth work. His enthusiasm is the world Church, and our theme was "That we may all be one."

As a demonstration of this oneness, a dozen invited guests came, representing West and South Africa, Indonesia, India and England. We talked of oneness; we lived it in discussion, in shared meals, in excursions, in much laughter and much song, and in deep seriousness.

How they did laugh! especially when a *Bunter Abend* (Gaudy Night) was announced and each nation took a turn in amusing the rest.

How they did sing! Round the table in thankfulness for that so simple fare; in the bus returning from mountain heights or from Lake Constance; walking through the forest; in any church we came to; even by invitation in a Roman Catholic cathedral, it was natural to burst into song, and it seems that everyone sings in harmony and knows reliably the words of any number of hymns and songs.

There was an hour's Bible Study every day. The Old Testament seemed to those of us from England to be more used and better known than with us. More than once the thought was expressed that Germany, defeated and disgraced in the eyes of the world, debarred from taking her place in the missionary enterprise, divided into zones and occupied by troops belonging to different powers, is under the discipline of God, as Israel was under discipline at the time of the exile. The division of Germany is an enduring pain, and again and again, especially in prayer, occurred the words "our brothers in the Eastern Zone."

Discussion was frank and there was no attempt to justify Hitler and the Nazi Party, only explanation to show how the peace-loving, home-loving German people had been led astray.

We found ourselves again and again in the strange position of listening with sympathy to experiences which began, "When I was a prisoner in" . . . Glasgow, or Wales, or England. They were told without rancour and often with appreciation of kindness shown. "It was a large camp. There were hundreds of us, just numbers without names. The English chaplain was dear to us. I write to him still." Again and again we were shown family photos, with one or another pointed out with the words: "He did not return from the war."

Sitting in the sunshine on a wall at the edge of Freiburg market, we watched the busy crowd buying, selling, chattering. The scene was full of life and colour; but the wall on which we sat was a ruin, as were all the buildings around us, except the cathedral, so marvellously preserved. How many people pointed out to us the precision of that bombing so that the cathedral was undamaged!

WE have been reminded that we were in South Germany, and for the most part among those who were definitely of the Christian Church. But what of the many, in different places, in trains and shops, who so courteously helped our stumbling tongues to speak a foreign language? What of the stranger who, at enormous inconvenience to himself, helped us at midnight to find a telephone and a taxi? We remember, too, a young German who struggled manfully with our luggage, and later shared with us our sandwiches (sausage, of course!). As we made friends on this basis, the train drew up and we saw the twisted girders of a station which at one time figured night after night in radio reports of R.A.F. bombing raids—Karlsrühe.

We came away with a memory of Germany, hard-working, well on the way to recovery and deservedly so, friendly, purified in spirit, anxious to be reinstated in the family of nations.

"You are friendly with Germans," said one youth to us, "but if we came to England, would everyone be the same?"

To-morrow Has Come

Kenneth G. Grubb

I HAVE recently completed a trip which included visits to most of the Latin American republics between Mexico and Argentina. Apart from residence in South America this is the third time I have made the trip. I made it in 1929 for the World Dominion Press and in 1940 for the Ministry of Information, and now in 1951, that is, at intervals of eleven years. The Mayas, like other intelligent and civilized people, reckoned their history in cycles of years, in their case in a *katun* of fifty-two years. I must have caught the infection allowing for the acceleration of the air age.

Heracleitus, it is said, once sat on the banks of the Simois—no man, he observed, looks on the same river twice. And he wept. Later, he returned to the same spot: the same man, he observed, never looks at the same river twice. And he wept again. He obviously needed to consult his physician or his psychiatrist. But he was right. Man, even nature, and certainly the institutions that man creates out of nature, change. Change is of the stuff of the temporal order.

Latin America has changed greatly in the years. When I was in Caracas in 1929, it had about 130,000 population; it now has 650,000. The old colonial town has disappeared. The main street to-day is in three storeys—the bottom is the traffic tunnel under the city; the next is a parking place; the surface is the normal avenue. I could write in the same tone about the cities of Brazil, Mexico, Chile or most other republics. It does make the cost of living much higher and the work of evangelical societies much dearer. In the twenties I lived a year in Brazil for £65: I could hardly live for a fortnight on that in Rio to-day. In the Hotel Avila, Caracas, I had a room at £7 10s. a day without breakfast or any meal; a daily paper cost me sixpence; a half-pound box of chocolates twenty-five shillings. Fortunately, I was the guest of the Shell Petroleum Company, but I was nearly ruined when I had a haircut, and in Venezuela there are no concessions to the bald. I will not go into the reasons for this tremendous inflation, although they are not hard to find.

Over the western waves, then, a New World is being born, not exactly like Venus from the waves, as a Latin American writer put it ecstatically to me. It is, I fear, not quite so lovely as that. Faust, pausing on his restless pilgrimage for a brief while in the sea-caves of Rhodes, beheld Galatea arise from the foam and was eased in his spirit. He was a lucky wight. But this Latin American civilization is restlessness itself; it is strife and ambition, progress and speed, modernity and impulse. It cares little for the past and hardly pauses to say to the passing moment, "Ah, still delay, thou art so fair!" One feels that it would fall dead, if it did so, like Faust.

Architecture and construction are the visible signs of this power. In Rio the fair setting of the city, encircled and protected by its wonderful mountains, wears to-day

a different aspect. The airport, on the edge of the great bay, has been made by tearing down a substantial hill and pushing it into the water. Many of its buildings, the Ministry of Education and the Brazilian Press Association are examples, mark a new departure in modern architecture suited to the tropics—they are not mere imitation of North American architecture, but are a successful attempt to produce office-blocks of a new kind where special attention is given to ventilation and light. The old colonial style which, indeed, had much to recommend it, and which produced buildings dignified and spacious after their manner, has gone. In architecture Latin Americans are producing work which is neither colonial nor North American. It is a signal example of the justified claims of these nations that they must assert their individuality and find forms of expression that are neither imitative nor traditional.

There has been a marked development of communications, particularly in the air rather than in roads and railways. Roads require special care and maintenance in climates where rainfall may be torrential and heights and gradients tremendous. Maintenance lags behind construction in Latin America and some highways are not in so good repair as ten years ago. Latin America is phenomenally air-minded. Passengers, and goods ranging from cattle to diamonds, are regularly transported by plane, and Latin America has produced a goodly number of excellent pilots. Whether the development of the vast interior can be accomplished by air alone is a different matter.

There is still an emphatic contrast between the life of the town and of the countryside; it stares you in the face in such republics as Bolivia, Peru and Ecuador. Here millions of Indians live on the margin of the nation, and a cyclopean task of education and social reform challenges the sincerity of governments. Only thus can the drift to the cities be prevented from reaching unhealthy proportions. These Indians of the Andes are a tough test. There is an immobility and irresponsiveness about the Indian temperament that yields up its immemorial conservatism only very slowly. This is partly explained by the history of the conquest with its enforced claims on the Indian for fanatical loyalty to Church, and bodily service to the *patrón*. The scars of centuries heal slowly—if they heal at all.

I FIND myself more baffled in the presence of the Andean Indian than in the villages of India or the fields of Egypt. There is something strange to the European about the Indian manner of thought. His very suspicions are impenetrable: the mask which he wears at *fiestas* is a parable of his life. Experts say that Maya and Aztec codices and drawings are among the highest forms of art. They may be; to me they seem to be a cross between Picasso and a nightmare. But perhaps it is true that one man's culture is another's horror. And it should not be deduced that these Indians are impenetrable to the Gospel; experience has shown that not to be so; and all hearts are open to God and no secrets hid.

Only in Mexico has a serious and sustained attempt been made to tackle the incorporation of the Indian into the spirit and substance

of the national life. Mexico's achievement has been at the expense of violent upheaval and a complete reorganization of the economy of the land, and there is still a long way to go. Anything quite like the Mexican Revolution is unlikely to occur elsewhere, at least in the near future. Times have changed, power is now more closely and rapidly concentrated, and popular movements more difficult.

CULTURALLY, there has been progress, that is, if one assumes that culture is everything other than the response to biological necessity. Professor Jeffreys has written his recent *Glaucon: An Enquiry into the Aims of Education,* from a confessedly Christian standpoint. He observes, firstly, that culture must interpret a contemporary and not a past civilization, and, secondly, that civilization, culture and education are connected in such a way that none can be healthy unless all are in proper relation. Culture in Latin America is striving to interpret a contemporary experience, but education lags far behind. In Mexico there is an astonishing volume of literary production, much of it of no lasting significance, but some of very good quality. In Argentina, where there has been good literary production, the atmosphere to-day is uncongenial to it. It is surely in literature that the best evidence of cultural expression must still be sought, although in certain republics admirable work has been done in painting and music.

Meanwhile, the political struggle between authority and freedom goes on. The optimists assume that democracy is supplanting dictatorship, and freedom is broadening down from precedent to precedent (or from President to President, as I once heard it put), but this seems doubtful. There are countries, for example, Brazil is one, where constitutional guarantees are effective, although, in a large land, nothing but the public spirit can finally protect its own freedom. But the dictator has many cards in his hand. Latin America produces raw materials; in times of " cold war ", the United States and other clients pay high prices: high production is best maintained by a régime that enforces order; order is enforced by strong governments; and strength only too easily rests on force. The rifle of the revolutionary is powerless against the aeroplane and the barricade against the tank. All opposition can in these days be dubbed Communism, and all Communism outlawed.

The position is not inconvenient to the Roman Catholic Church: Evangelicals too, can be readily called Communists and are often so called. The process is a familiar one. But the sending of all one's opponents to hell is not a sound way to get nearer to heaven.

It is the tragedy of Roman Catholicism in Latin America that it has oscillated between two political poles. It has dominated governments or, at least, sought and obtained their favour and used its position to establish a religious monopoly of an imperialistic type. Or, it has so far lost popular esteem as to find itself the target of anti-clerical or even anti-religious revolt, and has suffered accordingly in Mexico and Uruguay. When religious bodies seize power, they usually suffer by it—in the long run.

There are bishops and priests who have made noble experiments in social work. There have been good preachers, and, in certain limited circles, perceptible change has taken place in the attitude towards the Bible. The popularity of the Church varies greatly. In certain cities large attendances can be seen at Mass, and the increasing number of religious orders from outside the continent has meant that Christian education is taken more seriously, and better standards set. It is a great error, but one not infrequently committed by Protestant writers, to suppose that the Roman Catholic Church in Latin America is exhausted. Nothing of the kind. She has infinite powers of recovery. In Mexico where the conflict between Church and State reached bitter dimensions not long ago, the hierarchy has recently issued a long pastoral letter coming to terms with the régime which in turn has considerably modified some of its emphases. *Plus ça change : plus c'est la même chose.*

Nevertheless, it is not unfair to say, or incompatible with what has been said, that the Latin American republics leave an almost oppressive sense of the secularization of the common life. There is a lack of real greatness in the record of religion. Little that is noble in art, letters, or the finer expressions of the human spirit has come out of four hundred years of Roman Catholic Christianity in Latin America. Too many great men with aspirations of public reform and a sense of dedication have had to find their support from resources other than those of religion.

Toleration is sometimes the historical fruit of bitter conflict, but so also is intolerance. In Latin America four things have made the Church intolerant. The first is the exclusiveness and imperialism of its own claims. The second is the enjoyment of political prestige and influence which were for long totally unchallenged. The third is the opposition offered to the Church from anti-clerical and sometimes from Protestant quarters. The fourth is the temperament of these brave and vigorous nations. So far from having faded with the passing years, this intolerance has shown signs of reviving bitterness. It seems a strange anachronism in a scientific and modern age: but in Latin American religion the answer to the opposition of sceptical reason is not, as it should be, conviction mellowed by understanding, but unreason fortified by fanaticism.

MANY men, wearied with the inconclusive superficiality of the spectacle, have abandoned religion altogether. Some have found a refuge in strange and esoteric cults; others in the modern idolatry of the State. But many others have found their way, through the Gospel, into the Evangelical Churches. To the thoughtful Latin American these represent the religion of the spirit over against the religion of authority. It is in Brazil that the greatest evangelical achievements have been reached. Some say that this is due to the character of the pioneer work; some attribute it to the varied composition of the population with its African strains and extensive European immigration; some detect a difference between the Brazilian character and that of the Spanish-speaking natives. This difference exists, but, as far as concerns the expansion of the Evan

gelical Church, it has not marked out Portugal as in any way more fruitful ground than Spain. Whatever be the clue it is certain that evangelization has made great strides in Brazil and its prospects are promising.

THE republic where persecution is most acute to-day is Colombia. In the last twenty years there has been an influx of missionaries into the country, mostly from the United States, but it is nearly a century since the first permanent work was established. Geographically, Colombia is a difficult country to get about, and it is only since the days of the aeroplane that travel has become reasonably easy. Consequently, ideas have moved slowly through the community. It is also a country where politicial alignments are very rigid and the Church has been conspicuously identified with the Conservative party. What is happening in Colombia to-day, and ought not to happen, is firstly a failure of the Government to restrain the pretensions of ecclesiastics, and, secondly, a general breakdown of authority leading to local conflict and lawlessness but little short of anarchy.

The denominational divisions of evangelicalism and the Anglo-Saxon forms in which it has been presented have long been recognized as difficulties in these nationalistic states, especially in face of the impressive visible unity of the Roman Catholic Church. It does not occur to the average Latin American that this unity may be a passive solidarity of tradition rather than the willing consensus of seeking minds. It is a pity that where much could be gained by closer unity, many evangelicals seem to find their divisions insuperable. Perhaps this is due to an exaggerated particularism accompanied by inadequate consciousness of the Church.

Where evangelicalism has made substantial headway, there is to-day a need to foster the growth of a Christian culture, rooted in the confession of the Lordship of Christ over all life. There must be a fight against a tendency to hand over large sections of life and expression to a meaningless secularism. A living evangelical culture must find its interpretation in art, literature and music, and its standards must be high. It must meet the world of technical accomplishment and unreflecting humanistic pride, with a convincing demonstration of the relevance of faith and dependence upon God. Where this is fortified by the witness of the lives of those who have heard the call of Christ and followed His teaching, the effect for the future may still be gradual but will surely be profound.

GIFT OF SCRIPTURES

The British and Foreign Bible Society have made a free grant of 25 Czech Bibles and 100 Serbian New Testaments to the *Missionsbund zur Ausbreiting des Evangeliums* in Germany. This is the latest of a long list of such grants to the same organization, for distribution among refugees and displaced persons in that country.

Scenes from the Nile

Arthur T. Upson

OPENING SCENE. Years ago, Miss A. Van Sommer, an earnest Christian interested in work in the Nile Valley, paid a visit to two young missionaries at a North Africa Mission station, 100 miles inland. Tom—we call him by his second name—had, a few months before, married the lady for whom he had waited seven years; and this was their first visitor. What was the surprise of Tom and his young wife when the guest followed up her proposal for a mission publishing-house on the Nile by announcing: "I have seen the secretary of your mission, and he has cordially agreed to release you to us on condition that our whole aim is to preach the Gospel of the Grace of God." This condition has been fulfilled. The Nile Mission Press publications have always had two objectives—the giving of spiritual life and the culture of spiritual life.

* * *

The scene is changed. Four men are found in a room above the Nile Mission Press—by that time established after surmounting unheard-of difficulties. Look at them closely. They are of varied types, as varied as their church affiliations—from the patriarchal Dr. Andrew Watson (American United Presbyterian) with his white beard, to the three juveniles, Temple Gairdner (Church Missionary Society), George Swan (Egypt General Mission), and "our Tom." Yet they were all one in Christ Jesus.

What were they doing? They were inaugurating the United Publishing Committee, or editorial board—the first co-operative movement in the Nile Valley. The first booklet accepted was one on the Welsh revival. That was originally written, not translated, a good omen of future publishing policy. There followed Tom's original compilation: *Christ's Testimony to Himself.*

* * *

The scene is changed. Tom is now being interviewed by a very high British official on the charge that one of his publications had stated dogmatically that our Lord Jesus Christ had died upon the Cross, whereas the Moslem sheikhs of Al-Azhar taught that He had not.

Official: "Surely you know that the Moslems say He did not die."

Tom: "Excuse me, Sir, I saw you last Sunday in church. You were repeating . . . 'Suffered under Pontius Pilate, was crucified, dead, and buried.' Now, Sir, may I ask you, 'Did Christ die or not?'"

Official (rather testily): "His Excellency has instructed me not to answer any of your questions."

That interview was soon over: the official had interviewed and cautioned, but he had not forbidden. Tom went back to his job of printing more tracts and circulating them in over thirty lands.

* * *

The scene is changed again. Through the generous co-operation of Dr. S. M. Zwemer and his American friends, premises had been purchased in the heart of Cairo, and some sixteen or

seventeen colporteurs were patrolling the Nile Valley. Later on, others were appointed to Palestine.

When the first world war broke out, the staffs—printing, editorial, and publishing—had been safely installed, with only an hour to spare. What happened to the colporteurs then, and during the even more perilous post-war "Independence" riots? The railway from Cairo to Assuan (600 miles) had been cut in a dozen places. Much prayer was offered to God for our faithful Egyptian helpers, and Tom travelled miles to visit the nearer ones.

The one farthest off had a district from Luxor to Assuan. When he found it impossible to telegraph to Cairo, and knowing how anxious we should be about his family, he got a message through to some friend in Sudan, who relayed it to the Red Sea, whence it took its journey about 1,000 miles up to Suez, thence to Cairo. When Tom opened it for news of Bulos' family, all he found was the polite query, "How's your health?" A small incident to relate; but it is recorded because this very month (November) we face the possibility of grave events yet to come. Reader, will you pray for faithful workers whose greatest trouble will be that of "Divided Loyalties"?

* * *

Again the scene is changed. Tom is in the slums, receiving the only attack made upon him in thirty-seven years. With his purity tracts he was trying literally to obey Jude 23, "Others save with fear, pulling them out of the fire." A severe blow on his head seemed to cause "sparks" to fly from his eyes. It was given by an Anzac soldier who had imbibed fire - water and been robbed in the brothels, and in his mad drunken rage, turned upon the man who had tried to rescue him.

On another occasion whilst working alone in one of the unlighted slum lanes, trying to rescue Egyptian students or British troops, he saw one of the wretched women striking match after match to attract his attention. She knew how deaf he was, but was afraid to touch him. Turning to inquire the reason for such waste, he found that she was saving him from falling into an open cesspool.

* * *

A quieter scene. Three men are seen at work in the editorial office of the Nile Mission Press. In the course of publishing over 900 books and tracts, some larger and some smaller, one of 470 pages arrests attention. This is an original book upon the deity of Christ, called in Arabic *The Lord of Glory*. Tom had outlined all the eighteen chapters, and written parts. The other two men were both Egyptians, one an ordained theologically trained pastor, the other a Moslem convert baptized by the Church Missionary Society. These two had written their share, but it had been blue-pencilled.

Enter an evangelist. "Oh, Mr. Tom, we feel that the Moslems will never buy a book of 200 pages for two shillings. Remember their strong objection to the subject."

Tom consulted his two helpers, and decided to *double* the size, and the price—470 pages for four shillings. The whole edition of 2,000 copies soon sold out, and the book had to be reprinted.

* * *

Yet another scene. The present year has seen a most helpful

exhibition of Christian work organized by the Evangelical Alliance at Central Hall. Among the 187 societies was the Nile Mission Press, although the name was omitted from the Handbook by an oversight. Visitors noticed a specially made glass case hung upon the wall. This contained a newly printed Bible in the Kashgar dialect of Turkestan. It was printed by the Nile Mission Press—one of the ways in which we "serve all." The expense was met by the British and Foreign Bible Society. Experience has taught us that it is risky to allow God's message to be printed at a Moslem press.

Turki has always had several dialects, and although Osmanli-Turkish, as they used to call it, banned the Arabic character, yet in Eastern-Turki it is still used, we are glad to say.

Let us take two "shots." First, a "close-up." At the Nile Mission Press office, Cairo, we see a member of the Swedish Mission of far-off Central Asia and watch him working at his Turki MSS. until he breaks down and is sent home. Even then, he still carries on. At last, like the Venerable Bede, he could say, "It is finished." Now a long-distance view. We quote from Flora Davidson's attractive book, *Hidden Highway*:

And the distant echo of camel bells,
Clanging, clanging, clanging;
As the long line swings o'er the sandy swells,
Night after night in the Gobi bleak,
Day after day, week after week . . .
Piled high is the beast with pots and pails,
Boxes of fruit, or bundles of mails . . .
On the long, long road that leads you
From Pekin to far Kashgar.

One may add, What is in those camel-mails?—the Kashgari Bible!

* * *

After retiring, Tom—or *Abdul-Fady*, "Servant of the Redeemer," as he had long been known—was privileged to revisit mission stations and give Bible-readings, also to lay a memorial stone at the site of new premises near Cairo station, then being erected by his successor. No sooner were the buildings erected than the second world war produced a financial crisis: funds ran out, colporteurs had to be gradually dispensed with while paper for printing was almost unobtainable.

Prices having soared fantastically, the Committee felt led to sell the city property and to build in a less expensive quarter, this time at Ezbet-el-Zeitoun, six miles out. However, a new book depot was also opened in the heart of Cairo's shopping area.

Our monthly Arabic magazine *Message of Peace*, in which we co-operate with the Egypt General Mission, includes the Scripture Union notes on daily readings, and through the courtesy of an early proof copy the Nile Mission Press translates to Arabic in time to send to the Gospel radio station "The Voice of the Andes," for broadcasting to the thousands of Arabic readers in South America.

* * *

A glance forward. Our slogan "Old message, new methods," still holds good.

Were Miss Van Sommer with us she would surely quote. "Even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you."

Central African Dilemma

Harry Buckley

IN March, 1951, a conference of officials representing the Governments of the United Kingdom and the three Central African territories of Northern Rhodesia, Nyasaland and Southern Rhodesia met in London to prepare a plan for closer association in Central Africa. This plan served as a basis for a later and a more representative conference held at the Victoria Falls in September, 1951. In addition to the report, two other documents were prepared and published: — *Central Africa; Geographical, Historical and Economic Survey,** and *Central Africa; Comparative Survey of Native Policy.*† These pamphlets are well worth a careful study by all who would gain understanding of the situation, and not least by all who speak and write on race relations in Central Africa.

The following three extracts from the Report set out clearly the belief on which it is based, the urgency of the situation and the difficulties in the way: —

(a) We believe strongly that economic and political partnership between Europeans and Africans is the only policy which can succeed in the conditions of Central Africa; this is fully recognized by His Majesty's Government in the United Kingdom and by all three Central African Governments.

(b) Closer association between the three territories, by the economic and political strength which it would bring with it, would in our view provide a surer foundation than exists at present for developing and extending the policy of racial co-operation and partnership, on which all three territories are agreed, without fear of influence from outside the borders of British Central Africa.

(c) In any scheme of closer association certain conditions must be fulfilled. Account must be taken both of Southern Rhodesia's self-governing status and of the special responsibilities of His Majesty's Government in the United Kingdom towards Northern Rhodesia and Nyasaland. Political progress for Africans must be maintained and Africans must be enabled to play an appropriate part, according to their qualifications, in the Government and political institutions to be established. At the same time, until their partnership with Europeans becomes fully effective, there must be adequate provision in the constitution for African welfare and advancement.

These are not the statements of private persons, but the considered judgments of responsible officials representing their Governments, and no discussion of the situation should be allowed to get far away from them. It is clearly stated that "economic and political partnership between Europeans and Africans is the only policy which can succeed." Failures may follow, but the principle has been clearly enunciated.

The plan for Federation is set out with much detail in the Report,

* Cmd. 8234. 1s. 3d., H.M. Stationery Office.

† Cmd. 8235. 2s., H.M. Stationery Office.

and an attempt is made to safeguard African interests. The powers to be given to the Federal Government are listed, and those remaining with the Territorial Governments include all most closely concerned with African life. In addition an African Affairs Board would be set up and a Minister for African Affairs appointed; all federal legislation would be examined by them and their report would be published. If necessary action could be taken by the Governor-General and the Secretary for State in London.

It is easy to criticize such safeguards, harder to improve on them, but we must assume they are made in good faith and that they are worth serious consideration, otherwise there is no point in making any attempt by negotiation to develop Central Africa.

The Need for Some Form of Closer Association.

Granted that "economic and political partnership between European and African" is the common aim in the three territories, the need for some form of closer association would seem to be indisputable.

The three territories are related in so many ways, and the barriers between them are artificial. A great river like the Zambesi should be a meeting place, a common waterway, a source of power, not a boundary and a dividing line. The peoples are akin, their needs and their problems alike, and especially in these days they are being brought together by commerce and increased communications. The links with Britain are strong in all three territories and there is no desire to break them. The Governments of the three territories are agreed on the need for closer association, though this does not mean they agree on detail. The European populations (with some exceptions in Southern Rhodesia) are generally agreed that it is desirable.

THE African populations of Northern Rhodesia and Nyasaland seem united in opposition to the whole scheme, and this opposition is based on fear and suspicion. Time and effort are needed to explain the proposals to them, and something more than assurances of goodwill are needed to convince them that those who put forward the proposals mean what they say, and that the safeguarding of their interests will endure once they have come into the Federation.

The position in Southern Rhodesia is the stumbling block in the way of acceptance of closer association by the other territories. There is in Southern Rhodesia a large, permanent white population, not a group of people who come for a few years into government service or to commercial appointments. Many were born in the country and to them it is home. To-day this white population is about 136,000 and it is estimated that it will be doubled by natural increase and by immigration within a few years. The African population is also increasing rapidly and at present is just under 1,800,000.

The ratio of 1/13 may look as though the white population is engulfed by the black, but this is not so. Figures cannot represent the impact of the European settlement upon African life, and 1/13 cannot nearly indicate the influence of every white man upon the black. The occupation of Britain by the Romans is a very

mild illustration; it is too far away from us to give any true idea of the upheaval, or to sharpen our sense of urgency in the matter.

IT is sixty-one years since European settlement began with the occupation of Mashonaland by the Pioneer Column; three years later the military power of the Matabele was broken and the whole of what is now Southern Rhodesia occupied. After the Rebellion of 1897 fifty-four years have passed without a single African being killed by government forces in maintaining law and order. Much has been written about the development of the country, and this development has been upon European lines, directed by European energy and initiative. In England the road has been hard and long and it stretches back over two thousand years; in Southern Rhodesia the road reaches back only sixty years, and the African willing to move has been expected to leap over centuries and land upon his feet. The miracle is that so many have landed upon their knees, whilst the African who is not willing is dragged on in spite of himself, and in spite of those who would let him alone to develop in his own way in his own areas.

There are those who look back to "Old Africa" with nostalgic regret, and anyone who has known it must respect the sense of order and group loyalty which were found in village life, but we have to recognize that the world has shrunk, and that no village can be left untouched and no people left alone. The "atomic" age comes pouring into every village however remote it may seem. We have to recognize that the young African growing up to-day does not want the old, but is eager to explore the new world however bewildering it may be.

Since the war this is coming to be realized more clearly, and changes have taken place in native policy which are not recognized by many, not acceptable to others, but which are being forced upon us. Judging by recent statements by Sir Godfrey Huggins and by a careful reading of the *Comparative Survey of Native Policy,* Southern Rhodesia's policy does not differ materially from the stated aims of Northern Rhodesia and Nyasaland. There are, however, two Statutes in force which have no counterpart in the northern territories, and it is in these that Southern Rhodesia's former concept of native development may be most clearly seen.

(1) *The Land Apportionment Act,* by which the country is divided into European areas and Native areas. The European areas include townships as well as farms and ranches and, according to the Act, Africans with certain exceptions cannot acquire, lease or occupy land in these areas. The main exceptions permit occupation of land by Africans in employment in native villages, settlements and locations. Actually there are more Africans living in the European areas than in the Native Reserves, and this shows the impossibility of segregation. The Native areas include the Native Reserves where tribal life continues, and Native Purchase areas where individual Africans may hold farms of about 150 acres, the purpose being to develop stable groups of peasant farmers.

(2) *The Industrial Conciliation Act* by which any employer, in an industry in which agreement on wages has been reached between

European employees and employers, can be stopped from employing any skilled labour at a lower rate than that agreed upon. Without mentioning Africans this does in effect cut out Africans from skilled jobs in these trades, but it only applies to the municipal areas.

IN these two acts there is the original concept that both races would best develop each in its own area, with little point of contact and without competition. If the European chose to live in the Native areas for approved purposes he would have no other rights there. If the African chose to live in the European areas he would be there only as he benefited the European, and as his employee. These statutes are so important, and their practical working and effect so different from the theory, that a closer study of the relevant sections in the *Comparative Survey of Native Policy* should be undertaken to gain a clearer understanding of the situation.

Southern Rhodesia is a Colony over which rule was established by force of arms, but there was no suggestion, even at the beginning, that the natives were to be herded into Reserves and left to fend for themselves. The Reserves were defined in the first place for their protection, and permission to reside in them has only been given to such Europeans whose presence would benefit the African. The Native Department responsible for African Affairs has had funds, and with direct rule power to get things done. This explains, in part, why Southern Rhodesia can produce evidence to show more has been done for the material well-being of the African, and for the preservation of the land on which his life depends, than has been done in Northern Rhodesia and Nyasaland. It also explains, in part, why she lags behind the northern territories, where indirect rule prevails, in what has been done to educate the African politically.

The Fundamental Difference. In Southern Rhodesia to-day the idea that the African's political activity will always be restricted to his own areas is no longer the official policy, but it is still strongly held that to educate the African to play a full part in the life of the country, his economic, cultural and social advance is necessary before he can exercise full political rights.

Policy in the northern territories is that to fit the African to play a full part in the life of the country he must be helped to play his part in the politics and administration of his own area, and also a direct part in the politics and administration of the whole territory. If this is not done there can be no certainty that any economic advance gained for him will endure under his own management.

Thus whilst there is a Common Voters Roll in Southern Rhodesia (on which are just over 400 Africans but more would be on if all qualified applied) there are no African members of the Parliament. Yet in Southern Rhodesia policy has been changing and developing quickly during the last few years, and this is not always recognized by those outside the country. To quote words used by Sir Godfrey Huggins on 21 December 1950:

> We are anxious to build up this country on the basis of partnership between the races, not to use colour as a test of a man's ability

and culture. We can only develop and hold this country as partners. In the present stage of development it is difficult for some people to realize this, and because of the stage of development of the backward people it is not easy for outside observers to realize that we believe in such a policy and are attempting to carry it out.

Southern Rhodesia and Federation. The authors of the *Comparative Survey of Native Policy* state that "from the stage reached in Northern Rhodesia and Nyasaland there can be no retreat but only advance," and after summarizing the difference in policy they go on to say, "in these modern days of increased inter-territorial contact and communication, and whilst British tradition stands firm in Central Africa, the maintenance of important differences of native policy cannot be in the best interests of the three territories."

This leads to a point which may easily be overlooked, namely, the effect of Federation on the future of the 1,800,000 Africans in Southern Rhodesia. For them Federation may be the means of entering into a new era of racial co-operation. At present native policy is fluid, which means it can develop on more liberal lines, or it can harden again and become a line of division. It would be foolish to ignore the latter possibility. The need of Federation or some form of closer association is as great for Southern Rhodesia as for the other territories, and not least for the African peoples of the country. A door has been opened which leads to racial partnership and co-operation, and once entered there is no going back.

The main obstacle to Federation is fear, and because of this the Conference at the Victoria Falls in September was adjourned after four days to save a complete breakdown. There is fear on the part of the Europeans lest their way of life should be dragged down by that of a larger and more backward race, and when it comes to working out details of the plan this fear prevents the making of offers which should be made, and the taking of steps which should be taken, if partnership is to be achieved.

THERE is fear and suspicion on the part of the Africans in the northern territories and this fear no Conference or official pronouncements can remove. They are afraid that, in spite of all guarantees, they will not get a fair share in the government of their territories, that with increased immigration they will lose more land, that increased industrial development will mean their share will only be that of the unskilled labourer, and above all they fear the native policy of the Union of South Africa, which they believe has a strong hold in Southern Rhodesia and will spread north with Federation. An African graduate from Natal, now teaching in England, said to me recently: "We are afraid, and educated Africans in the north are afraid. Safeguards have been proposed in the past and accepted in all good faith, but later generations have removed them." So do recent events in the south cast their shadow over the whole continent.

We may hold that faith can overcome fear, but in this case faith must be intelligent, it must convince the mind as well as the

heart. Racial co-operation to be effective must be "put over" in the local situation; it is a world problem, but it cannot be achieved by official pronouncements from Olympian heights, it must be "made flesh" among men where the problem is most acute. The Conference at the Victoria Falls was adjourned for nine months and then will be resumed in London. During these months the proposals should be carefully explained to the Africans. It means putting them into the vernacular, getting African employees of the governments, headmen and teachers talking about them wherever they go. It may take longer than nine months, but if it means that the African peoples approach Federation with understanding and with hope it will be well worth while taking longer, for then closer association will be real, whereas if it is imposed from above, no matter how compelling the circumstances, it will have no inner unity. Moreover, if when the adjourned Conference resumes its discussions in London one or two Africans were included in the Southern Rhodesian delegation, the African delegates from the northern territories would surely feel that "racial partnership" is more than talk.

As I write I am thinking of the Africans who live in the Settlement on my own station at Epworth near Salisbury. Among them we have men of the different tribes in Southern Rhodesia, but we have also men from Northern Rhodesia, Nyasaland and Portuguese East Africa. A few have married women of Southern Rhodesia and have been with us so long that they cannot return to their old homes. A few have brought wives from their homes and have settled with us, others are still unsettled and they are the weaker, but all are reckoned aliens.

OLD tribal loyalties are going, old tribal discipline has largely gone, and for the greater numbers of the urbanized African no new loyalty, no new discipline, has taken the place of the old. There is a need for a new loyalty, for a new sense of "belonging," and if that need is only met by "colour" the future in Central Africa is dark indeed.

Mr. Griffiths, then Colonial Secretary, is reported to have said, "It is impossible to place too high a value upon the advice and guidance of the missionary bodies." If this is so, it is the more imperative that the whole Church should pray for divine guidance in this matter of Central African Federation, and whatever the value placed by officials on advice given by missionary bodies, no organization reaches and influences so many Africans as do the various churches at work in Central Africa to-day.

WHAT ILLITERACY MEANS IN PRACTICE

Independent India is now preparing for its first General Election. When the electoral rolls were drawn up three million women voters refused to give their names. With a population of which 8 per cent. is illiterate, it is necessary to use symbols—thus, ballot boxes are marked with an elephant or a camel or other symbol of the rival parties, and beans are used instead of ballot papers.

Rural Perspective

C. Murray Rogers

FROM Fowell Buxton and his *The Bible and the Plough will save Africa,* through Merle Davis, down to the present day, Christian men have been asking his question about rural life: Is it something we must care about and react to, or is it an addition to be made voluntarily by the few who have time in a busy programme? I am not sure that we have yet an agreed answer to give.

One of the important questions which continually faces us is the keeping of proportion, the seeing of our work in perspective—proportion in matters of scale, proportion in matters of relationship between scientific knowledge and man's will and skill, proportion between the relative values in small holdings and big farms.

Similarly the Church is continually faced with the difficulty of keeping proportion between urban and rural Christian work, between rural and urban insights, and this last more especially in regard to theological training and education. That balance is not easily found, nor easily kept, and the fact that the leaders of the Christian mission in the world so often operate from London and Fifth Avenue, New York (hardly village societies!) does not make it the more easy.

I wish to share with you some of the areas of special difficulty in our work, and then mention the factors in the Christian Faith to which we are being driven in the attempt to be of use to God in bringing the Gospel, in all its marvellous perspective and balance, to the people of India.

The chief danger and opportunity facing the Church is undoubtedly secularism. This reveals itself in various ways and under various guises. For example, among the educated there is wide agreement in terms of ideals and attitudes, many of which are incompatible with the present renaissance of Hinduism; it is agreed that the individual must learn to bear responsibility for his actions, and at one and the same time many desire to keep the traditional relationships in the family. These two desires are incompatible. Again, there is agreement that scientific agriculture and its spread into the villages is of vital importance and, at the same time, the veneration of the cow is being encouraged. These two desires are incompatible. In very many men, and this is particularly true amongst student scientists, this conflict leads to an abandonment of faith, to a vacuum at the centre of their thought and life.

In the practical matter of rural welfare the same vacuum is created; in the old days a cultivator would take his sick cow to the priest and make an offering, while to-day one of my colleagues in the animal husbandry department orders the giving of pills to the same cow. The vet. has taken the place of the priest, and the pill has taken the place of the god; so easily does the scientist—albeit a Christian—make religion no longer valid in the eyes of the farmer.

In this and in more serious ways secularism is to be found within the Church. Only recently in a group discussion a man of considerable importance within the Church's life made the comment that in his opinion "science can only be taught in a materialistic way," and that many "Christian educationists" would agree with him in this deadly doctrine. In our experience the most serious fountainhead of secularism within the Church is the theological college; there by the division of spiritual from material, by building walls round the Church and its life, by a refusal to see that the Church must go outside into the fields and into the industrial areas, and by an almost complete concentration on academic knowledge, future priests and ministers often are trained as secularists in the centre of their ministry.

WE have organized short courses for theological students and clergy — and other non-agriculturalists — where by lectures and by practical experience together we try to show rural workers of all types how their professional skill may be brought to bear on a village society. Many find this a most revealing and integrating experience, while theological students sometimes find themselves in a foreign and painful world; as more than one has said to me: "God has called me to be a priest, to pray, to study; it isn't right that I should dig or bore a latrine." If in this way we train men to teach the Church that God is concerned alone with thought and prayer and not with work with one's hands, are we not bringing materialism into the centre of the Church's life?

To put the same questior another way: Are we training mer to be theologians who are alsc keen Christians, or are we pro ducing Christian theologians? There is a world of differenc between the two. The same problem is always before us: how can we provide the environment ir which our men will become keer Christian agriculturalists? It i possible, we have found, for a student to be regular in hi worship, to be a sincere Christian and yet for all that to have ver little effect on him when he leave the college in his attitude to agri cultural policy, marketing, or o how he treats his labourers. By a Christian agriculturalist we mea a man whose whole work as a farmer—including the most scien tific parts of his job—are sho through with Christian under standing, made meaningful b Christian insight, by what h knows about God in his own lif and in his life of work as well as o worship.

The second danger of which w are more and more aware is indi vidualism. There are variou factors predisposing towards this including trends in internationa and economic life, but it is th Christian faith which has given ma a sense of importance and a respec for himself. With this new ligh on the value of man—springin from God's love for him in histor and personal experience—we hav too often lost the necessary tensio between the individual and society going to the extreme we hav emphasized the individual an ignored his responsibility t society. In a predominantly Hind society there springs up a individualism about one's work about its importance, incompatibl

vith life in One Body, and equally oreign to Christian humility.

We have an extension department concerned with taking nformation out to the cultivator; he job is to put scientific knowedge into operation rather than to ejoice in it in the laboratories for ts own sake. We need for this xtension workers, men and vomen in the Church working longside teachers, clergy and loctors, who will bear witness to God's concern for village life and illage work. The right men are ifficult to find, not for lack of ualifications, or lack of a good alary, but for lack of Christian nen who see their work in perpective and who therefore can vork in a team of Christian vorkers.

Our Gospel is too often divided —one for the mind, one for the ody, and one for the soul, each nder the leadership of men too ften convinced that *their* work is *he* work of God, and that the thers have subsidiary and inferior allings.

Regularly at Mainpuri, U.P., vhere one of my colleagues of the xtension department is stationed, ve have a two-day experiment in his very thing. On one such ccasion there were present two ducationists, three ministers, a octor, a nurse, Raja Chester, the xtension worker, Dr. Mosher, and nyself. The first day was spent in rayer and discussion, centring in ible study, on how we should be oing this job together. The next ay we took to one village our arious professional skills, using as ur point of integration the story f the Wise Men bringing their fts; our concern was that the illage should see that God is conerned with every sort of gift.

The doctor had the usual crowd around him—he was there doing his own particular job, at the same time telling them that God requires our bodies to be given to Him, whole and healthy. One of the teachers taught the children the story of the Wise Men as a part of the school work and prepared a group of them to act the story out later in the day; the same fact of stewardship was being brought home to women around the pot on the fire, and Mosher, Chester and I were out with the men in the fields linking up talk and discussion on irrigation and tested seed with the truth that the land is a gift from God for which we will be held responsible.

AT the end of the day we all came together—villagers and Christian workers. The doctor, the educationist, the agriculturalist, the nurse, all spoke very briefly; the children acted the story, and the minister summed it all up offering in the name of us all the whole life and the work of the village to God. This is a very simple example, but we believe something that might help us realize that we are doing *one* job, not five, and that technical pride is something that God must remove if we are to bring the Gospel to the village in terms that can be understood.

This double challenge of secularism and individualism drives us back to re-examine our theology. First, we are being driven back in our rural work to a deeper understanding of the doctrine and fact of creation. Each year we invite a theologian to speak in the Allahabad Agricultural Institute and last year Dr. Emil Brunner conducted a seminar on this doctrine. "In the beginning

God": God created the world and He saw that it was very good. God was Creator and He ever is Creator, Brunner emphasized. If we believe that last, the science of agriculture becomes a work with God, a doing of God's work, a privilege and a great responsibility.

"And God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth." Our stewardship of natural resources springs from the fact of God's present creating. Brunner at the end of the week's seminar said: "Now I can see that your problem as agriculturalists is my problem; that is, how to interpret the Gospel, how to understand God being at work through the science of an agriculturalist or farmer." Would to God that more theologians could see just that.

Secondly, we are being driven back to a deeper understanding of relationships within the Body of Christ. We have the opportunity of bringing together theologians, farmers, doctors, teachers, nurses and agriculturalists; as a result we have discovered how little we understand 1 Corinthians 12; how very difficult we professional men find it to believe that *"all* these worketh that one and the selfsame Spirit, dividing to every man severally as He will"—we, being many professionally, are one Body, even as also is Christ. We must learn what that means in the parish, in the field, in the school and in the hospital.

THESE are not matters of theological conversation, of learned debate; they are matters of deep importance in practical day to day behaviour if the Church is to bear witness faithfully to the Good News in Christ.

These are some of the problems we face in India, in the predominantly rural Church of India, but where do these problems arise? Not in India, or in Africa, but in men and women sent out from Europe and the United States. In what theological college in this country is this secularism not taught in lecture-room, chapel, and field? Where are missionary recruits taught the extremely hard lesson that they are but one small part of a limb rather than the heart of the matter giving spiritual life to the whole?

AN AFRICAN WOMAN'S PRAYER

Angola: West Central Africa: Umbundu tribe at a camp-fire meeting in connection with Communion services held at Etunda-lia Moma, near Dondi.

Heavenly Parent: Thou art our Father; Thou art also our Mother. Like Father Thou dost counsel us and guide us and protect us. Mother art Thou to us for Thou dost comfort us and feed us. We are like the little children sitting around the dish of food which mother has prepared. Each may stretch forth the hand and take a portion. And that satisfies. Thou dost feed from the heavenly dish, Thy Word, and the food is Jesus, Thy Son, who is the Bread of Life. May we eat of Him during this Communion season. Make us true and ready to serve Him. In His name. Amen.

The setting for the prayer was perfect. Full moon. A chill in the air. Many little camp fires along the village streets shining through the shelters of branches to cut the cool wind of the night. The little children gathered around the fires on which pots were boiling.

To all the prayer was a spiritual uplift; brief but comprehensive, to the point

In New Guinea To-day

G. F. Vicedom

IN writing articles on New Guinea to-day one might deal chiefly with the new situation vhich has arisen through the war; one might tell of the economic opening-up of this huge island and how how, as a result of the war and the influence of money, its inhabitants have become different nen; one could also give a picture of their efforts to reach a higher social standard and to gain independence. All these factors must, of course, be kept in mind in missionary work in order that the situation may be met, but they are far from being the most important. The vital question will always be, vhether there exists amid these new conditions a Christian life which vill witness to the Word of God and call men into the fellowship of Christ's flock.

The Lutheran Mission in New Guinea was begun in 1886 by the Neuendettelsau Mission and, in 1887, by the Rhenish Mission in the territory which was then German. After the first world war the American Lutheran Church took over the field of the Rhenish Mission, and since the outbreak of the last war it has also been continuing the work of the Neuendettelsau Mission in co-operation with the United Evangelical Lutheran Church of Australia. In agreement with Neuendettelsau both fields were united last year; the authority was transferred to the Missionary Conference in New Guinea, the function of the home churches now being only to lend support. The union was desired by both missionaries and native Christians, but was accomplished chiefly because it was realized that no true union of churches can be attained on the mission field unless the missions unite first. This union will not only give greater impetus to the work of the Mission, but will also lead the indigenous local churches to a single Lutheran Church in New Guinea—whose task it is to take a clear-cut stand in face of the modern age. Is it capable of doing so?

The missionary work in New Guinea was very difficult in its early stages, as it has been everywhere in the South Seas. Not till after 1906 was it possible to baptize larger numbers and to found local churches. Since then the advance has not ceased. The Gospel is continuously embracing tribe upon tribe, so that there are to-day 112,000 Lutheran Christians, and about 300,000 people of the Highlands who can be called adherents of the Lutheran Mission. Still further areas are about to be opened up. As the Lutheran Mission always had only small means and few resources at its disposal, this is an astonishing development.

We should tell first of the working of God's Word and Spirit; but since the Holy Ghost does not act alone, but through men who obey Him, some special features of the work must here be mentioned. We may recall first how favourable the preliminary conditions were. New Guinea was an island living in a dream—civilization had scarcely come near it. Thus the Word of

God was until 1930 the only formative factor. Moreover, the Lutheran Mission was able to work alone within its field. As a result its work took on an unusual appearance of uniformity. Both these conditions have now altered. New Guinea was later caught up in the whirlpool of economic development, and since the end of the war a great number of new missions have been started there.

But the key to the great success of the Mission is in the indigenous churches. The Lutheran Mission has been able to impart to them a Christian consciousness and a zeal for missionary work, and since 1907 they themselves have been sending evangelists into heathen parts. Up to the beginning of the war it was the natural thing for each church to have its own mission district and for men to offer themselves for missionary service at every baptism. When the vast interior of the island was opened up in 1934 and the work was begun there, all the churches united in common missionary service. Thus, through a sense of responsibility for spreading the Gospel, this active missionary work has greatly promoted the union of the Churches. To-day there are over 800 evangelists in the service of the indigenous Church.

What is there distinctive about this work? In the first place, it is not the concern of the missionary societies. The missionaries are, of course, interested and co-operate in the work, superintending it and advising the evangelists, but the chief responsibility was and is borne by the local Christian communities and so by the indigenous Church. The local churches appoint and send out the evangelists, pay their salary, control th work through representatives an thereby establish at the same tim the ties between the parent churc and the adopted district. They ar also responsible for the way i which their evangelists conduc their lives and perform their work and they support them in praye As a result, missionary work ha become the natural expression c the life of the communities, a con cern of the young Church instea of an outside undertaking; and th split between Mission and Churc —a division into separate sphere of work—has been avoided. Th joy of having missionary obliga tions of one's own is so great tha last year, for example, a festiva was held at one church because after years during which mission ary work had been impossible, the were once again allowed to sen out evangelists.

THE evangelists are simpl Christians of only rudimentar education, who go and settl among the unconverted natives i the service of their churches. The task is lifelong and demands muc sacrifice and devotion. I hav constantly had cause to admir them, especially at the present tim Wage-earning opportunities ar great in New Guinea to-day, an materialistic thinking has gaine ground among young people i particular. Nevertheless men ar continually offering themselves a missionary workers. A skille workman can earn up to £15 month in New Guinea to-da while the local churches can onl pay their evangelists £6 a yea The evangelists have to grow the own food among the pagan tribe They labour for the sake of th Lord and for the sake of the

churches. They could not do this if they were not guided by the Word of God. Their service is hard. Unprotected, they live for years among the wild natives of New Guinea until the latter change their way of life at last. At the beginning they are exposed to danger and want; they are lonely and homesick; and they need years of language study before they can proclaim the Word of God. Perhaps, however, the example of their lives is even more important than their preaching. In them the unconverted can see what the Christian life is and how the message changes men.

THE evangelist is followed by the educated teacher. He too receives only a low wage, for the whole of the educational work is paid for by the local churches as well. It would cost the Government £50,000 a year; the churches cannot raise this amount, but they achieve much by the labours of their own hands. The teacher has not only to run the school, but as the only educated person he is also responsible for the services in church. He is teacher and preacher in one. The evangelist and teacher also work together in the Christian communities as they are being formed; and while the intellectual leadership falls more to the teacher, the evangelist remains the friend of the people by virtue of the trust he has won from them through much self-sacrifice. Upon the work thus performed by the evangelists rests the whole of the missionary work in New Guinea.

But the unfolding of such missionary power through the local churches would be impossible if they themselves did not take a stand against everything in their midst which was unchristian. Care for the members of one's own community must always be maintained at the same level as service on the mission field. These churches still preserve the conviction, which the older Christian world has unfortunately lost, that everyone who does not believe in the Lord Jesus will be damned. This knowledge impels them continually to seek the spiritual welfare of each member by exhortation and prayer, and to exercise discipline against those whose sin destroys the church's life. This goes so far that sometimes local churches forbid the baptism of children because they do not wish to baptize them into unbelief. Discipline is entirely the affair of the community; only rarely does the missionary intervene. At the present day, modern developments have made discipline far more difficult to enforce, and as the Government of the country is now taking much greater care for the life of its subjects, it is not necessary for discipline to be exercised so often. Nevertheless this is not causing the churches to abandon discipline, for their members know that they would have no right to serve as missionaries if their way of life were to fall into disrepute among the non-Christians.

Out of the care of brother for brother there has now grown a church in New Guinea. If the communities doing missionary service were once but loosely bound together, the awakening of a certain racial and national consciousness and the possession of a common faith has endowed them with a deeper realization that they all belong to one another. The effect of this, together with their responsibility for God's cause, was

that a church began to take form. The influences of the war destroyed the life of many local churches. A materialistic movement, full of magical ideas, took hold on some of the churches, and backsliding into heathenism took place.

This movement was withstood at first by a few men who called their churches back to God's discipline and order. The services and school work were once more continued on the basis of the old tradition. Those who did not conform to the church's way of life were subjected to discipline. When this was done, these men turned their attention to the disrupted churches which were unable to re-form their life alone. Deputations were sent which first of all ascertained the situation through consultations and then took vigorous disciplinary steps on the authority of their churches. It was noteworthy that those who had been called to order submitted to the men from the other communities, and indeed often saw in their intervention an act of God. Then conferences were held where representatives of all the churches came together and all necessary steps were discussed. In order that these should be carried out, it was necessary for the church representatives to acknowledge their responsibility for this at the next conference.

When the missionaries returned, they found in the Church a sense of responsibility that had not existed before the war. This they were clear-sighted enough to recognize and foster. So we have in New Guinea to-day a body which bears all the marks of an indigenous church.

In order to give this church an organic form and to establish certain guiding principles which it could follow in future times of crisis, a church constitution was worked out during my last visit to New Guinea and is now under consideration by the local churches. Its first aim is to safeguard the life of the local churches, and it therefore laid the greatest emphasis on the responsibility of every single member for the life of the community and for the missionary work, while keeping in view the further goal of welding the local churches into districts and the districts into a single church. Each district is led by a native president, while the church is under the leadership of the president of the mission so long as none of its own members is suited for the position.

THE relationship between Mission and Church was so arranged that, on the one hand, missionaries automatically become members of the indigenous church with all its privileges and duties, while being subject to the church constitution in their work; and on the other hand, the indigenous church can send its representatives to the Missionary Conference with the right to vote in all questions concerning the church and missionary work, but not in those concerning the organization of the mission. In this way we believe we have found a brotherly way towards the unity of the Lutheran Church in New Guinea, a way which is also bringing the Mission and the young Church together into a unity of faith, of love and of work.

Whether this Church is able to hold its own with the powers of the modern world and to preserve its life will depend on whether it retains the missionary spirit which has been its chief characteristic

Comity—A Tool of the Growing Church

Donald Anderson McGavran

THE missionary movement has long used a device called comity, and found it useful. To-day, however, the device must be differently understood if it is to avoid being discarded.

Comity has been variously defined. A brief common-sense definition might very well be that it was allocating resources through a gentleman's agreement between two friendly churches or missions in such a way as to prevent overlapping of effort in the presentation of the Gospel and the extension of the Church.

Missions in the past have faced vast unoccupied fields, tremendous open spaces, millions of people without any opportunity to know of Christ. The early comers to India, like the Baptists and Methodists and Presbyterians, established themselves in the coastal regions first and then later in the Gangetic valley. Missions which came to India from 1870 to 1900 found the heart of the country totally unoccupied. They, with the help of comity, settled into fields untouched by others. It was natural to seek fields where one would not be reaping another man's sowing, where one would not be building on another's foundation, where one felt that "but for me, Christ would not here be proclaimed." Comity was simply the name given to a way of thinking which was characteristic of Christian gentlemen engaged in a great task. No one imposed it or devised it. It was inevitable.

The staking out of large claims to a million people, to 10,000 square miles of densely populated plain, to huge districts) was the easier because there was considerable anticipation that great populations would hear the Good News and become followers of the Lord of Life. In 1923 a missionary leader pointed to a map hanging on his wall, and said to me, "We have placed our mission stations, so that as the Church develops all the people of this territory, 400 miles long and 200 miles broad, will become Christians of our persuasion." One honours the faith which lay behind such a vision. Most missionary thinkers in the years past carved out territories, defined by comity agreements with surrounding missions, far bigger than they were at the time able to work. Such was the stability of the world in 1900 that they could look forward to decades, even centuries of work under similar conditions. It was a dependable world, one to encourage great planning.

There were notable advantages to the comity of the past, to the idea of "one mission, one field." Chief among these was the ease of working such a field. The mobility of 1951, the railways, the air lines, the steamships and the automobile make us forget the ox-cart travel which was common fifty years ago. Comity enabled missions to concentrate their work in one locality, where the missionary brotherhood could meet with relative convenience, where all the foreigners learned the same language and preached to the same kind of people. When one mission was responsible before God and men

for one clearly limited area, it aided intelligent planning, and made possible intelligent promotion in the homeland.

THEN, too, there was guaranteed a unity of the message. Non-Christians have a difficult enough time understanding the Christian faith—it is so different that it is unintelligible to most even after hearing it many times—without superimposing the difficulties of different brands of worship, different kinds of baptism, different garbs of ministers, different books of prayers. Through comity the non-Christians in a given locality had a single message presented to them.

The resulting Church also had the great advantages of unity. The occasions for division among new Christians are many, even in one denomination. By comity the occasions for division were not multiplied by having several competing patterns of Christian life in any one area. The Church bore a united witness. Any Christian could marry any other Christian—a material advantage when there is a small Christian community. There was an ease of assembly, an ease of communication (for all spoke the same dialect) and ease of entertainment (for all ate the same kind of food). Comity in the early stages of growth was a tremendous advantage.

There were, however, certain disadvantages, not all of them immediately apparent. Among them was the fact that the claims staked out bore little relationship to the resources with which these claims were worked. "We cannot work the area now. But it is our field. You cannot come in," was a too frequent point of view. A missionary friend of mine touring through an area 100 miles long and 100 miles wide, "belonging" to another mission, was greeted as late as 1926 with the remark, "What are you doing in our field? Spying out the land?" The other mission was not working ninety per cent. of the area and later turned the entire district over to a third mission. But "even if we can't work it, it is nevertheless ours" was the unfortunate conviction of the inadequate staff.

Then, too, territorial assignments, sanctified by comity agreements, tended to produce static mindedness. "We have set out to Christianize this section of India. It may not be ready to be Christianized. We may have very scanty results. The churches may not grow. But here we stay. This is our destiny. This is our holy land. For this land our people at home have sacrificed and prayed. For this we have left family and friends. Our dear ones lie buried in these lonely little cemeteries. Here we have built bungalows, churches and schools at great cost. We are dug in here. No matter whether we succeed in planting a growing church or not, we shall stay here." It is as if the regiments which probed at Dunkirk refused to consider being sent to the Normandy beaches, on the ground that the investment at Dunkirk in blood and sacrifice was so great that they could not consider another line of approach.

Territorial assignments sanctified by comity agreements have kept many Churches and missions from realizing that bungalows, schools, hospitals, cemeteries, leper homes, are strictly expendable. If missionary effort does not result in Christward movements in growing churches, it is madness to

remain tied to an irresponsive field through sentimental attachment to the jeeps and trucks in which one arrived, or through an exaggerated estimate of the cost of the foxholes one has dug. Comity too frequently has made such madness seem the path of sound practical procedure.

AGAIN, the one-church system has the weakness of all monopolies. The "only church" in an area tends to rest on its authority. It is *the* church. Christians will *have* to come to it. It would be healthier for the churches to have to consider the wishes of people free to join other churches. Certainly in the bigger towns and cities the monopoly of one denomination, often with inadequate resources or vision, should be broken. Comity which supports such monopoly should be rethought.

So much for comity as it has existed in the past. To-day the Christian movement in India faces a new situation, which demands a radical redesigning of the old tool comity, and of the old concept of exclusive territorial assignments.

The past century of work in India has produced two main types of response. On the one hand, chiefly among the aboriginal tribes and the depressed classes, there have grown up some large Christward movements, some growing churches. In these there is a steady stream of accessions from among the non-Christians. On the other hand in a great many areas there have grown up central station churches. These are small churches of a few hundred people each. They are found chiefly in urban situations. In these churches baptisms from among non-Christians are exceedingly rare.

A given mission has, in the providence of God, been the means of starting a Christward march among some tribe or caste. There are now thousands, maybe tens of thousands of Christians, and churches in hundreds of villages. Because its church is relatively huge, the mission simply does not have the resources to follow up the movement and nurture it. In these churches one sometimes finds eighty per cent. illiteracy. A neighbouring mission, whose members are equally devout, has not succeeded in starting a growing church and is busy nurturing a little community of perhaps a couple of thousand Christians assembled in a dozen churches. Because its church is small, the mission has huge resources for minor opportunities in the field of social service. Here the Christians are richly served, the percentage of illiteracy is very low, large ventures of philanthropic service are carried out.

It would seem to be common sense that surplus forces from the second mission should go to the service of the growing Christian Church in the first area. But comity keeps the first church and mission thinking, "This fertile territory is our exclusive territory. This movement is our exclusive movement. We must keep others out." And comity keeps the second mission and its church thinking, "This unproductive area is our holy land. God has placed us here. We must concentrate all our efforts here. We could not possibly go to the aid of any other area. This is our sacred responsibility." The Christian Movement in India has not yet faced the fact that in India to-day there are many places where one pound of

Christian effort produces a hundred pounds of church growth, and there are many other places where a hundred pounds of Christian effort does not produce one pound of church growth.

Again, there is the oft-noted fact that we live in a day when the *churches* have emerged. From here on the Christianization of India is going to depend very largely on the efforts of the churches. Missions can do more to evangelize India by suitable co-operation with growing churches (not with static churches) than by any conceivable independent effort. The missions are here as the allies, indeed as the servants of the Indian churches. Missions serving growing churches, serving living movements, are in a position of awe-inspiring responsibility. Up to the present time such missions are mostly using comity to limit the rate of growth of "their" church. "The proper care of this growing Christward movement demands quadrupling our mission force," said a leading missionary to me. But he vigorously opposed the entry of any other mission into the growing area. By comity agreement all that area was "his." Whether he and his mission had resources enough to expand the movement or not was a different matter. The prime questions for missionary statesmanship in India to-day are: How can we nurture and expand the only growing points we have after a century of effort? How can we get more and more growth out of each precious growing church? How can we use God-given mission resources to buttress healthy indigenous church growth *in those areas where the church is growing*?

Comity must be re-understood also because of the numbers of new missions entering India. As they come in, they find most of the square mileage "occupied." The new mission knows that a given area is entirely inadequately occupied, that only a tenth of its 800,000 people ever hear the Gospel, and most of those do not hear it sufficiently. Yet the mission in control, backed by the National Christian Council, and resting on a time-honoured comity agreement, claims the entire area. If the new missions are co-operative and play the game, they are forced out into what in agriculture would be called marginal lands, where returns are not very likely. If the new missions are aggressive and take what they want, they are looked on as trouble-makers; and because they have not been guided to where their efforts would contribute to church growth, they frequently *are* trouble-makers.

COMITY should also take in the whole uncertain future. Russian tyranny looms over the horizon. India is in a revolutionary period. Time is running out. The day when plans could be laid for uninterrupted advance is gone. The stress to-day must be on extending what is now extendable, on reaping what is now ripe, on strengthening and extending the existing growing churches.

A factor which has a determinative influence on our understanding of comity as a tool of the Christian movement is the concept of adequate occupation. It used to be thought that a population was adequately served by the Gospel when it had one missionary for a hundred thousand non-Christian people. But many now, after a century of experience, are inclined to believe that such a slight and ineffectual presentation of the

Good News may actually immunize against Christianity. For example, if a person has dysentery, he can be cured if given massive doses of sulfaguanadine. But if minute doses of the drug are given, the germs of dysentery will develop a resistance to it, and the patient will die. In a similar way, when a population is preached to by a missionary now and then, and the Christian Gospel is administered in minute doses by school and hospital, very few ever see its real implications or conceive of its essentially redemptive nature; and the few converts are subjected to long periods of considering themselves a helpless minority. The population is actually hardened against Christianity by inadequate occupation of the field. Such inadequate occupation was probably inevitable in the early stages. It is not inevitable now.

THE concept of adequate occupation also carries the thought that occupation might become excessive in relation to the Christian population. The damage to the growth of the Church in India by inadequate occupation in relation to the non-Christian population is at least matched by the damage done by over-occupation in relation to the Christian population of specific locations. The little central station churches composed of a few hundred Christians are almost without exception static, and are almost without exception over-occupied. They often have one missionary per two hundred Christians even though no growth is obtained decade after decade. The pitiful Indian Church is overshadowed by the large foreign mission, the hospital, the school. The minister cuts a poor figure alongside the institutional head. To be a Christian is seen by all to mean being richly served by foreign money and dominated by foreigners. No matter how well intentioned the leaders of Church and Mission are, over-occupation tends to produce this unfortunate pattern.

Yet adequate occupation, balanced occupation, occupation correctly proportioned toward Christians and non-Christians is now clearly possible. For there are now large areas all over India in each of which there is a large and vigorously growing Christian movement. In each there is not only the preaching of the Gospel by foreigners and their assistants and the influencing of a small percentage of the population in a mission school or hospital, but there is also the continuing, never-failing, living witness of an extensive, indigenous Church which is at home in hundreds of villages. These are areas which it is now possible for the Church-Mission (the Churtion as it is sometimes called) to occupy adequately. Were missions and churches to take as the yardstick of occupation "one missionary for each five hundred Christians where the church is growing twenty-five per cent. per decade or more, and one missionary for each thousand Christians where the Church is growing at less than that figure" we would immediately discern where missionary forces were now being misused either by being too many or too few in relationship to the Christian and non-Christian population.*

* The figures here are based on some study, but they are presented as illustrative, not as authoritative. Careful studies would enable us to *know* what is optimum missionary occupation.

Furthermore, if such a standard were to be acted upon, it would become immediately possible for the missionaries to be placed under the control of the indigenous churches. The numerical proportion would permit it, indeed would necessitate it. The missionary would be seen to be not an agent of foreign domination, but a servant of the Indian churches. Where a great church of 200,000 Christians spreads itself across a wide countryside, there 400 missionaries from possibly several missions could be readily used. Governments of India are likely to look with concern on any effort to pour missionary resources, adequate missionary resources, into areas with small static churches where every accession from among non-Christians is looked on as a sign for a riot. But where the church is already strong and growing, and has political power, it can call to aid it, and to work under its control, very considerable numbers of foreign friends and assistants. In such a church area, since there are large numbers of baptisms from among the non-Christians each year, no great attention is paid or can be paid to conversions. Indeed conversions to the Christian faith are seen to be a good thing for the country.

Conversely, where a small static church of say 5,000 Christians has been established, until it starts growing, five missionaries should be a sufficient measure of foreign aid. Such churches would then be able to develop a healthy independence.

There is, of course, the question of comity—positive comity—between such Churches and Missions as do not recognize comity. There are bodies who feel that they have an exclusive degree of Christian truth, that they are called on by the Saviour to lead cold indifferent nominal Christians, or misguided heretical partial Christians out of darkness into the light, out of error into truth, and possibly, out of damnation into salvation. It is probable that some of these, were they to see the values of positive comity, and were they to be *led into some fruitful growing area,* where their labours would result in a Church of their own, would cheerfully, gratefully accept the fruitful field in return for a gentleman's understanding that they would confine their efforts to the unsaved in that area. Comity to too many people now seems like a dog in the manger attitude. "This is ours. You keep out." It is not to be wondered at that such comity is often rejected. Perhaps it should be.

THEN, too, many an independent mission must report increases, if it is to win support. And there is no doubt at all, but that increases from the unshepherded, indifferent, ill-cared for Christians of some of the older Churches are much easier to bring about, than new growth in a static area. Thus the mechanics of missions force some missions into a "conviction" opposed to negative comity. The same mechanics, the same need for increases, if guided into growing areas, would make the same missions "co-operative."

As for the churches and missions which reject comity entirely on the ground that "ours is the only true Church," they are by real conviction restrained from entering into either positive or negative comity agreements. They then compete for Christians. It has always seemed to me that there was

a legitimate competition, and an illegitimate competition. If they teach the Bible more, shepherd the flock more, bring the blessings of the Holy Spirit to more people, theirs is a legitimate competition. Their efforts will be met by increased teaching on the part of the older Church—it will be galvanized into great efforts—and the net result may well be advantageous to the entire Christian community.

IF, however, the anti-comity people engaged in illegitimate competition, in taking those who have been disciplined for adultery, in admitting those who have an ill-natured quarrel with their Church officers, in buying up poor Christians with superior secular privileges in schools, and so on, then the entire Christian community will suffer. The co-operative enterprise should prepare careful booklets on legitimate and illegitimate competition. In the preparation of such booklets the non-comity Christians should have an equal share, and the resulting publications should guide the activity of both parties. Competition need not be a curse. I am confident the consecrated Christians who make up the vast majority of anti-comity churches and missions would welcome an opportunity to work out carefully a statement on the kind of Christian activity which folk of their theological convictions can carry on so that the name of Christ may be glorified, and His Churches strengthened in His Spirit and illuminated by a knowledge of His will.

The task of comity, seen in the light of the above paragraphs, is a very different one from that of marking out areas for exclusive occupation whether the church multiplies or whether it does not.

All these considerations bring us to a new definition of comity. The comity of to-day is positive comity, not negative comity. Comity should not keep out. It should pull in. The Christian enterprise should use comity to channel resources to areas of special promise, i.e., to the growing fringe of existing growing churches. New missions should be led to places where their God-given resources, buttressing the utterly essential witness of the local churches, may result in winning streams of men and women, in establishing many new congregations. Older missions at work in static areas should be persuaded to work out plans for conserving and turning over to the churches what has been gained, and transferring much of their missionary resources to the fields where peoples are on the move. This is the work of positive comity. Comity has always been the assigning of resources. The older comity assigned resources to unoccupied fields. The newer comity must assign resources to fruitful fields. Comity is a part of co-operative corporate planning at every level, and particularly at the top level. The National Christian Council, in its department of missionary resources, should have a permanent secretary of comity to guide whatever resources are available to the point where they can be best used to the glory of God. This secretary would meet incoming missions and give them a personally conducted tour of those fruitful areas where their consecration and labours might be expected to produce most growth. He would meet with all established missions and churches and work out plans whereby newcomers could be accommodated in fruitful areas

now held as "our territory." The work of the National Christian Council in this field of comity would be reinforced by similar work in every Provincial Council and in many churches and missions.

Positive comity would review all territorial lines every few years. These would be scrutinized partly from the viewpoint of the success of the occupying church or mission, and partly from the viewpoint of available resources (those of the occupying group and those of groups who might occupy the territory). The day of fixed comity lines, of holding territory which cannot be manned, of keeping others out, has definitely passed. Just as the emergence of the sulfa drugs and the anti-biotics has caused a tremendous revision of emphasis in the curative art, so the growth of the Christian churches will affect territorial divisions and the assignment of duties and tasks within those divisions.

Positive comity would also look forward to grouping the efforts of, for example, immersionist missions around growing immersionist churches, or episcopal missions around growing episcopal churches. Positive comity would encourage exchanges of territory which would be of value to the Indian churches by ironing out difficulties before they grew big.

Positive comity would buttress growing movements. It would direct missionary resources to those places where the Spirit of God has prepared people to accept Jesus Christ as Saviour, where people are now calling out, "Come over to Macedonia and help us." It would also assign various missions to various functions within a given growing church. The comity of the future would not necessarily deal out strictly territorial assignments, but might delegate to some missions a largely educational function, and to others a largely agricultural or evangelistic function in the nurture of and at the direction of a growing church.

A VITAL thought in the total concept of the new comity is "adequate occupation." The Christian movement of the future will not send a boy to do a thousand men's jobs nor a thousand men to do a boy's job! It will discourage over-occupation of unrewarding territory, and the domination by large numbers of missionaries of small non-growing Christian outposts. Conversely, it will not willingly let one territory be immunized against the Good News by a petty presentation of the Gospel. It will not advocate a small group's "holding" a vast district in hopes of future fertility, and it will dissuade any group from throttling a growing church by maintaining that "our mission has no more resources." Granted that a given mission may have limited resources. But God has unlimited resources. It is the task of the Christian enterprise, using its tool comity, to clear the way for the application of the unlimited resources of God to every growing church in such a way as to make it grow more, and to every non-growing church in such a way as to revivify it.

What Saith the Sphinx?

By "X"

WOVEN into the nationalist movement which has spread over Egypt during the past ew weeks, at least four different trands may be discerned. There s, first of all, a deep feeling of nimosity towards British policy nd the presence of British troops n Egypt. Secondly, there are ecurrent signs of Moslem-Christ-an tension. Thirdly, there is vidence of a mounting tide of pposition to the capitalist land-wning class. And, fourthly, there re elements of lawlessness and elf-interest in the situation. It may e of help if we analyse each of nese a little further.

That there have been clashes etween the British forces in the anal Zone and Egyptian officials nd civilians no one can deny. In ne circumstances, incidents of this ind were almost inevitable. But ne reports in the Press have been rossly exaggerated. If one con-ders what often happens in other ountries at such times of crisis, the ss of life and the damage to roperty have been relatively light.

In any case, the Egyptian overnment has been careful to raw the distinction between the osition of British troops in Egypt nd that of British civilians ngaged in their lawful business. aturally, there has been talk of oycotting all British goods. Natur-ly, with a semi-war mentality, ild rumours about spies have ught on here and there. There ave been cases of isolated attacks n individuals, but these were few number, and almost all were nfined to the Provinces, where curity is more precarious than in e large towns.

At the outset of the recent troubles, there was incontrovertible evidence of Moslems, belonging to the Moslem Brotherhood, trying to give a religious twist to the nation-alist movement. The lives of individual Egyptian Christians were threatened. The Government, however, quickly reacted against this turn of events, and made it clear that in the national protest against British policy, Christians and Moslems were united. The head of El-Azhar University made a public statement, calling for a united front from all creeds, and in the peaceful demonstrations in Cairo and Alexandria, Moslem sheikhs and Christian priests walked arm-in-arm. Some no doubt cast their minds back to the events of 1919-1920, and to all that has happened since.

Amongst the "liberation squads" which have been organized to carry on a form of guerrilla war-fare against the British, some belong to groups like the Moslem Brotherhood, and the Young Men's Moslem Association, while others have a definitely Socialist or Com-munist flavour. This is a new element in the total situation. It indicates the change that has come into the thinking of the Egyptian masses during the past decade. Between the Moslem groups and the Socialist squads, occasional clashes occur. It would appear that the Government prefers to have both under its direct control, to the annoyance of both the Moslem extremists and the Socialists.

The balance between order and disorder in Egypt is finely held. In both the larger towns and the

countryside there are groups which welcome any opportunity for rioting and looting. It was not surprising, therefore, that mobs occasionally took advantage of the political situation to do some pillaging on their own. There have also been cases of individuals who wished to exploit the present unrest to further their own interests. This is in large measure the explanation of the attacks made on certain missionary institutions at Shebin-el-Kanater and Menouf.

Having this background in mind, we can now pass to a brief review of the consequences of the present tension for the Christian Churches and the foreign missions in Egypt. Naturally, the position of British missionary institutions in the Canal Zone has been a delicate one. Both there and in the Provinces, some missionary personnel, British and non-British, have had to be evacuated to Cairo, and certain institutions temporarily closed. Here and there Egyptian staff are endeavouring to keep schools and hospitals going, but they are subjected to threats to life and property because of their connection with the British. When they themselves consider their position no longer tenable, the institution concerned may have to be closed.

Such damage to mission property as has occurred, e.g., at Belbeis, has been largely due to the local mob getting out of hand, and indulging in an orgy of rioting and looting. Though some missionaries have been in danger from outbursts of popular resentment, none has been seriously injured. The situation has varied from place to place, perhaps according to the community relationships which the institutions or individuals had built up in normal times.

In Cairo and other large centres missionary institutions have not been seriously affected. There have been occasional strikes in schools. A circular from the Ministry of Public Education advised non-Egyptian teachers in government schools to absent themselves for the time being from class-work. This circular was sent also to certain missionary schools.

The loyalty of the Egyptian staff and their affection for their missionary friends have been a marked feature in almost every area. There are very few reports of Christians on the staff of a missionary institution siding with the attackers.

Christians of all Churches are not unduly impressed by Governmental professions of national unity. They are still very conscious of the manifold forms of discrimination to which the Christian minority is subjected. Some would advocate an immediate demand for the redress of their wrongs while talk of national unity is popular. Others, probably wiser, do not consider this an opportune time to press their demands.

One effect of recent events has been to bring to a head the division within the Eastern Orthodox Church between the Greek and the Arabic-speaking elements. The latter are now calling for autonomy. It will be interesting to see how this movement develops.

That the position of the Christian Church and the foreign missionary institution is a delicate one cannot be gainsaid. There is good reason, however, to believe that the Government is firmly on the side of security, and against the diver-

sion of the nationalist movement into religious channels. It is significant that H.E. the Minister of Education, Dr. Taha Hussein Pasha, should announce at this time that provision will be made for Christian children to be taught the Christian religion in Government schools.

Friends of Egypt in foreign countries should take a big pinch of salt as they read the newspaper reports of what is supposed to be happening in Egypt to-day.

God and the Atom

I was reading the fortieth chapter of Isaiah. It's a magnificent prose poem, beginning with the familiar words: "Comfort ye, comfort ye my people, saith your God," and ending with a promise of strength renewed to all who wait upon the Lord. But it was something much more than that with the morning paper beside it. The paper on that particular day contained the first accounts of tests with new and "improved" atom bombs, carried out on a coral island in the Pacific; and one of those who witnessed them, a member of the American House of Representatives, was quoted as saying he felt that he'd been standing at the gates of hell. I turned to Isaiah 40:15.

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold, He taketh up the isles as a very little thing.

I have a Bible printed over a century ago, when scientists didn't know much about atoms and the world didn't suffer from chronic nightmare. And it gives this alternative reading for the sentence I've just read:

He removes all the isles of the sea as an atom.

I think the world is forgetting that God has His own way with atoms: the most and worst that men can do with them is nothing when weighed in the balance with His omnipotence. Maybe that thought doesn't help you much. Folly of men or wrath of God, what does it matter to ordinary folk which of them brings mankind to destruction? And yet it is comfort of which God speaks to His people. "Be not afraid, only believe. Take comfort, from the *nature* of My omnipotence."

That's where the Bible throws light indeed. Remove them from their context, and the words of Isaiah about the God to whom the nations are less than the dust might make us feel, like that Congressman, that we're standing at the edge of the pit. But just have a look at the context, and see what a wonderful difference it makes:

He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom.

There's a picture for all who want to see the world made safe for their children. It is faith in a God like *that* which will give us the victory. "The people that do know their God shall be strong, and do exploits." They know His power is conditioned by Love.

*From a talk by Hugh Redwood in "Lift Up Your Hearts."**

*These talks by Hugh Redwood are published in pamphlet form by B.S.B., 9, Overton Road, Sutton, Surrey. Price 1s.

¶ *Is Hinduism dying out in India?*

The Religious Temper of Two Indian Villages

M. G. Carstairs

IT is a century and a half since the Abbé Dubois wrote his famous work on the customs and beliefs of the Hindus: and yet it is still one of the books which every student of Indian thought will want to read. This is partly on account of its trenchant style. The Abbé was not affected by the modern sociologists' care to avoid value-judgments in the context of their description—far from it. When he disapproved, which was often the case, he said so in resounding terms: "This unspeakably filthy practice," he would say, or: "These debased and wretched fanatics. . . ." He spoke always with the assurance of one who knew his own mind.

In reading his book to-day one has to make many allowances—for his generalizing about all Hinduism, from the particular manifestations which he had seen in his southern region; for his mingling of direct observation and hearsay report (always unreliable, and surely never more so than in the Indian countryside!); and not least, for the changes that have taken place in India during this eventful century. Yet still it is worth reading, because of the wealth of intimate and first-hand observation which it contains—the fruit of his unequalled experience, living as he did among the lowest and poorest castes, as one of them, for thirty-five years.

It is the vividness and immediacy of his account which makes his book still live: but it is his impassioned subjectivism which vitiates many of his more generalized discussions of aspects of Hinduism. There are times when one feels that the extremes of physical hardship and hostility which he had to endure have jaundiced his whole outlook; and this is perhaps especially the case in his concluding review of the future of Brahminical Hinduism. He had come in conflict with a particularly harsh, pharisaical sect of Brahmins in the south, and in the end he came to despair of the mass of Hindus ever being converted to Christianity. Instead he predicted that Hinduism would itself be undermined by a spreading scepticism: a time would come when the pretensions of the arrogant Brahmins would be repudiated and with them all their teachings; sheer nihilism would take the place of worship and belief. It would be only after a purgatorial interval of godlessness, he thought, that the chastened Indians would be in a fit state of mind and spirit to receive the message of Christianity.

I have thought about this prophecy several times during the last two years, for it has been my experience to emulate the Abbé Dubois, in a small way, by living for a number of months in two small villages of Rajputana and by trying to enter into the life of the country people. My stays have been short—five months in one and six months so far in the other

—and my work has not been vangelical but purely of sociologi-al and psychological inquiry; ievertheless I have often thought ver the Abbé's gloomy prognosis or the spiritual future of India and onsidered my own observations in ts light.

It would be as well straightaway o emphasize the enormous range f local variations in the Indian cene. My two "soundings" have een taken in country districts of Jdaipur, which is regarded as one f the most old-fashioned states in backward province. There are ther provinces, like Mysore, vhere education and progressive deas are much more advanced; here are areas in Hyderabad vhere Communism rules in lefiance of the Government of the ountry; there are many cities vhere Western ideas and political wareness are widely spread, but ny two villages are not at all like hat.

The first is a small hamlet conisting of twenty-five households of armers of the Rawat community. At the time when the Abbé was vriting, their forefathers inhabited vild passes in the Aravalli Hills nd lived by raiding the farm lands f the adjacent plains of Mewar nd Marwar. The Rawats are beieved to be of somewhat mongrel rigin, related to the primitive hill ribes who were here before the Aryans came: but they themselves trongly deny this. Their history luring the last five or six generaions (ever since the suppression of pen warfare by the campaign of 835) is an illustration of the fact hat Hinduism is not so static nor he caste system so rigid as one ften tends to think. As hillmen nd warriors this clan was a law nto itself. Their religion was centred in the propitiation of nature spirits and gods of war, their chief annual feast being dedicated to Piplaj Mata, the local manifestation of the dread Kali. This goddess was placated annually with a great slaughter of buffaloes, whose flesh (and even, in famine years, the flesh of cows) the Rawats used to eat.

NOW all that is changed. The Rawats have descended from the hills and have taken to farming in the nearby valleys which had been left uncultivated, partly through fear of their depredations. With peace and the development of this new way of life the Rawats became aware of their more settled neighbours, not as targets for their raids but as rivals in the social scale. They now do all they can to assert themselves socially, on the one hand by claiming to be of Rajput descent and on the other by discarding nature worship and blood sacrifice in favour of a highly respectable type of Hinduism centred on the devotional worship of Vishnu. This process is still going on. It is partly simply a form of social snobbery, but it is also more than that. This people, accustomed to live by the sword, has had to find new values to live by and they have found them in an acceptance of the *Bhakti* form of Vaishnava worship. It is the most vigorous and intelligent of the young men who show the greatest zeal in this respect; and those among them who take it most seriously, giving up meat and wine at the behest of their *guru*, and devoting whole nights two or three times a month to the singing and expounding of devotional hymns, command prestige in their community. One of their favourite

sources for these hymns is in the *bhajans* of Kabir, and it was his type of teaching which their *gurus* repeated; they spoke of God as one, all-encompassing, a spiritual reality not to be contained in any image or form. This God is to be served by purity of life, truthfulness and charitableness towards all others: and above all by turning towards Him in praise and devotion.

I could not help noticing that the teaching of their hymns went further than they yet aspired in their daily practice. Many of the hymns explicitly condemned the worship of idols: but the singers still gave reverence to the village Hanuman and Bhairuji next day. There were *bhajans* also which explicitly affirmed the brotherhood of man, and condemned the segregation into castes: and this would be proclaimed at night, but forgotten the next morning. I noticed, moreover, that the old men and the women were least involved in these devotions: their allegiance was still held by the awe of witches and demons, and by familiar local deities, who would enter into and "possess" their dancing priests, and promise concrete aid in return for gifts of grain. I saw, too, that it was those young men who had been away from the village, living in the slums of Ahmedabad and working in the cotton mills, and the others who had served for some years in the army, who were most prominent in their zeal for bhakti-worship—the reverse of what we should expect at home.

My experience this year has been in a very different sort of village, situated in a well-watered valley some twenty miles from the capital of Udaipur. It is much larger than the other, having some 3,000 inhabitants, includin Rajputs, Brahmins, Banias and a assortment of the lower order Under the old feudal régime thi was the seat of government of minor prince, whose white fortress palace still dominates the village His powers have been abrogate by the new popular government c India, but the village remains th chief centre and market place of a the many hamlets in his forme principality.

AT first encounter, religion i this larger village seems muc more ostentatious, more forma less sincere. To begin with, there i quite a large number of Brahmin and non-brahmin priests whos livelihood consists in performin religious ceremonies on behalf c themselves and their fellows. The there is the group of Jain mer chants, as pharisaical in the religiosity as they are unscrupulou in extorting money from the deb ridden peasants, their natura victims. Brahmins, priests an banias all exert themselves to con vince the stranger of their extrem piety, and of the significance c their religious practices. Slowl however, as one gets to know the better, the theme of self-justifica tion becomes less insistent, and on is able to get a more rounde picture of the religious life of th diverse community. The first thin I was told—and it was repeated t me over and over again by th older men—was that the prese generation has gone to the dog They do not have the old rega for the strict rules of prayer, ritual purity, of caste avoidance and this can only mean that the are turning atheist. The fact is, course, that the old caste rules a more strictly followed here than

most parts of northern India; but even here the train, the bus, the cinema, the reports of masses of men of many castes working at new factories, the lure of jobs in offices and shops—all these have shaken the rigid caste structure to its foundations. I got the impression, then, at first, that the insistent and clamorous worship at our village's numerous temples was a sort of rearguard action by the champions of a disappearing way of life. Once I got to know the village better, however, the focus of the picture changed.

IN this larger and more diverse community, I became aware of Hinduism functioning at once on three or four different levels. First, the level of the blood-thirsty *Bhairujis* and *Matajis*, whose influence was only a little more powerful than that of the many witches and demons that constantly threatened their worshippers. These gods, and these devils, were the concern of the simplest and least educated people, who felt both their powers to be immanent in their daily lives. Then there were the emotional devotees of each of the many major shrines, the Hanuman, the Sat-Narayan, the Thakurji, or the Mahadev temples. It was these followers who watched and sang all night on the days of the month consecrated to their especial deity, and celebrated his particular festival with due ceremony. There were festivals, again, in which everyone took part—Shivratri, Sitala Mata, Gangor and so on—but in most of these the holiday had developed its own traditions so that the religious occasion for it seemed of minor importance, like Christmas in a big department store. There were many individuals, I found, whose most intense religious experience was had in solitude, in the exercises of prayer and meditation: and these, it turned out, were not only among men of the old school, but also among those who had left the village, to be educated and to get responsible jobs in the new modern world. And then I began to get to know the younger men, those who had been pointed out to me at the beginning as the degenerates of the present day. Not one of them was as black as he had been painted. Atheism does not offer an attractive form of revolt to the dissatisfied young Hindu — at least, not in this village. They are impatient with what they regard as the inessentials of their religion, especially with strict rules of caste. Some go so far as to insist that caste must be abolished: every Indian should regard every other Indian as his equal, and be ready to eat, and work, and inter-marry with him. Others do not go so far, but all share an impatience to see the rules relaxed, to have more ready and more friendly intercourse between their fellow-men, and to ease the strict purdah system which prevents all natural intercourse between young men and women.

With regard to the teachings of orthodox Hinduism, I find that these same young reformers have a strong emotional attachment to the old beliefs. This is partly because religious and nationalistic zeal are closely linked in India, and it is reinforced by the Indian cinema, which presents simple and heroic stories from the wealth of Hindu myth — these are their "Westerns," which are enjoyed with a fervour all the more

unrestrained because it has the sanction of being pious. They do not hesitate to discuss religion with me (few people do, in India) and their ideas differ from their elders only in being less constrained, less afraid of discarding what is merely formal and inessential in their belief. Most of the younger set are involved in puzzling out for themselves just where they stand with regard to the superstitious beliefs and fears which are so prevalent among their elders: and their influence is strongly in favour of an abandonment of such superstitions. This at least is what they say, even though their bodies are branded with burn-marks, and though they may be wearing an amulet round their neck, or a tabiz on their arm —each the sign of magical remedies applied for illness or misfortune.

In this very brief account of the religious life of the two Hindu villages in which I have lived, it will perhaps be clear that the venerable Abbé's prophecy is still a long way off from being fulfilled. It has seemed to me that one reason may lie in the fact of the emergence, since his day, of new "progressive" forces inside Hinduism. Such forces as the Brahma-Samaj were quite explicit in acknowledging their indebtedness to Christianity for a large part of their inspiration, and so was Mahatma Gandhi, whose name and whose example count for a great deal, especially among the younger generation. In the second village I encountered many among the better educated men who had found out for themselves some of the elements of Christian teaching, and it was also mentioned in the village school, where fifth-class boys were told a little about the major religions of the world. In the first village, however, although there has been an Indian Christian community in existence in a large village only five miles away for over sixty years, the youngsters knew nothing about Christianity except that: "They shoot peacocks and eat them."

I AM left with the impression that Hinduism is not dying out, in the two places that I can speak of at first hand, but is showing itself to be in a state of flux. The struggle is on, as it has been so many times before, between the guardians of antique dogma, and those who are receptive to new interpretations and new emphases in their protean faith. I think there can be no doubt that at a time like this, just as was the case a century ago, when Keshub Chandra Sen brought his own acceptance of much of Christ's teaching to bear on the ideals of the Brahma-Samaj, there are many Hindus who are ready to listen to and to learn from the Christian view of life.

BIBLE PRODUCTION

In spite of the financial stringency of the times, the British and Foreign Bible Society increases its output. In London alone, in the first six months of 1951 the production of bound Scriptures was 2,287,563 volumes, against 1,513,613 in the same period of 1950 and 1,345,081 in 1949.

The Dispatch Department at Bible House, in the first half year of 1951, packed and sent out 644 tons of volumes, against 539 tons in the same time in 1950, and 405½ tons in 1949.

The World To-day

E. J. Bingle

Across the English Channel

TO cross the Channel, whether in a 'plane which takes a few minutes or a boat which takes an hour or more, is not merely to move into a world where food appears more plentiful—at a price. For anyone who is concerned with the missionary calling of the Church it is also to pass into a fellowship which is gradually being built up again after the war, which is groping not only to find the means of fellowship but also to discover the ends such fellowship is meant to serve. The problems which confront the continental missionary societies are difficult in the extreme; some of them are not new and some appear to differ in degree and kind from those which afflict this country.

How far are these problems specifically continental and is there a specific continental solution and contribution to the Christian world-enterprise are questions to which there are as yet no clear answers. They are however very much in the minds of some leaders. There are obvious political and economic parallels: the United Europe Movement, in which Mr. Churchill has played a leading part, the Schuman plan, the presence of General Eisenhower and his staff, all make us tend to think in European, or at least continental terms. There is a proposal for a European Council of Churches, as something within the framework of the World Council. The parallel for missionary organization seems to be obvious. Is it?

The parallel is apt to be misleading and dangerous. It is misleading since the European unity of which so much is heard is Western European unity largely directed against the unity of Eastern Europe; it is dangerous because it is liable to be the expression of political and ideological motives. It is true that Churches must work in and through existing political conformations—the word "diocese" was a unit of Graeco-Roman administration before it was taken over as an ecclesiastical unit. Nevertheless the calling of the Church to mission and to unity must transcend political and economic barriers as far as possible and must witness, to the limits of possibility, to the unity of Christians across the barriers. This is not to deny the need for national and regional organization; in fact most of these organizations need to be stronger rather than weaker. It is however to assert that current tendencies in regional grouping for political and economic purposes may have subtle dangers when they are applied to missionary or church organizations.

A group of leaders of the continental missionary societies met recently in Germany to consider these problems; it was the first continental gathering of this kind for more than a dozen years. While there are common problems, it is not to be thought that all problems (and situations) are common or to be approached in the

same way. The German situation where there are far more missionary vocations than can possibly be met, where only a very limited part of the money collected for overseas missions can be used abroad; the situation in Holland arising out of events in Indonesia; the differing approaches of the Scandinavian societies—all these variations do not add up to a pattern, yet they point to common needs and the possibility of common developments.

Our problem in this connection (as in other spheres) is the position of Britain in relation to the Continent. Is it part or is it not? Are schemes of integration and European co-operation and unity to include it? It must be said that some continental theorists seem to speak as if Britain were not there, while it is not unknown for persons in British circles to write off the continental effort as if it were negligible. Perhaps the notorious British inadequacy in foreign languages helps to keep us apart. What emerged in this consultation was that it is hardly possible to plan any practical continental scheme without involving Britain at some point.

The main lines of such practical developments seem to be these: there is need of periodical consultation on a continental scale—the mere opportunity of meeting together and discussing common problems is an inestimable boon. There is need for more consultation in missionary study and research. The training of missionaries needs to be made more supranational within the European field. Missionary propaganda can also benefit fruitfully by continental co-operation. These possibilities have yet to be explored and practical schemes to be worked out; this is now being done.

Such discussions need to be carried on with two qualifications. One is that they need to be set within the wider framework of international consultation and co-operation for which the machinery already exists in the main ecumenical organizations. There is a serious danger that the wider organizations may be neglected with the rise of more regional groupings; they are also under severe pressure from the multiplication of rival and sometimes hostile groups.

THE other qualification is one which a continental group may well supply. It is the sense that such practical organizations can only be discussed within the dimension of their meaning and purpose in God's Kingdom. Theology, at any rate a theology which engages the world at the point where Christianity is relevant and may make its real impact, is a prime necessity of the missionary movement to-day. There are thinkers and leaders of the Continent who, from the wealth of their scholarship and their experience of this strange and chaotic time, can make a most valuable and needed contribution.

Frontiers in the Middle East

As a footnote to the account of Bethlehem to-day which we print elsewhere, we append a portion of a letter slightly amended from the Bishop in Jerusalem which appeared in a recent number of *Bible Lands*:

> Two-thirds of what we used to call Palestine is now Israel, while the remaining third, together with the whole of what we used to call Trans-Jordan, is now the Kingdom of Jordan, the boundar

between the two running right through the City of Jerusalem. In a map of the City of Jerusalem you will find two red lines drawn across the City; one of them is the actual boundary line, while the other, the single red line, is the limit of the Jewish military area where people are not allowed to go without a permit and, very often, without a guard. If you study that map carefully and if you know roughly where our buildings are, you will find that one of the major buildings—St. George's School—is right on the boundary line. Between it and St. George's Cathedral there is one road, and we do cross the road from the Cathedral to the school; but we cannot cross the road from the school to Israel. Moreover, I can only get permission to cross the boundary if I give seven or eight days' notice to our Consular officials to secure it for me. This is a fact that I do not think is adequately realized. People just do not understand that Jerusalem is probably much more acutely divided than Berlin, a position which does not make life easy for anybody.

Co-operation in Korea

One of the lessons which has been forced on those missionaries who chose to stay behind in Korea is the necessity of co-operation in the face of terrible situations confronting Korean Christians and missionaries alike. A graphic account of the evacuation of Christians who feared extinction under a Communist régime, has been given by Dr. Edward Adams, of the American Presbyterian Mission, who stayed in Korea throughout the invasion and the evacuation. To deal with United Nations personnel who commanded most of the available means of transport it was necessary to bring together Methodists, Presbyterians, Seventh-day Adventists, Roman Catholics and other smaller denominations. Following the evacuation there was the problem of the multitude of refugees in and around Pusan to be dealt with. For this purpose a new organization on a broader basis than the National Christian Council, but in relation to it, has been set up with the title of the Korean Christian United Emergency Committee. This body has already done good work. Appeals for assistance in refugee work in Korea continue to be made in Britain and North America through the Councils of Churches.

Tshekedi Khama on Missionary Propaganda

"The tendency to-day is to show pictures of what successful efforts have been made by Governments or missionary bodies; in my own humble opinion I think the civilized and sympathetic world requires to be shown more of what is not being done. Old missionaries faced dangers and tribulations to discover the conditions under which the primitive peoples lived. With modern appliances such as the cinema the missionary should bring these conditions home to those who can help."

These words were spoken by Tshekedi Khama, the former regent of the Bamangwato tribe in Bechuanaland, in an address given at Edinburgh House on the subject of the missionary's part in the uplifting of backward peoples.

South American Medley

In a recent number of *World Dominion* we noted the presence of Japanese colonies and Japanese churches in Brazil. The number

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CHRISTIAN WITNESS IN EUROPE is VITAL TO-DAY

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While serving British people on the Continent, whose responsibilities are important and whose needs are varied, these chaplaincies bring the testimony and fellowship of the Anglican Communion to strengthen Christian witness in Europe.

THE WORLD OVER a similar service is given to most urgent spiritual needs by the

COLONIAL & CONTINENTAL CHURCH SOCIETY

13 Victoria Street, London, S.W.1

of Chinese in the West Indies, Central America and the west coast of South America is also notable. It is said that in Central Peru that the Chinese grocers have captured the grocery trade to such an extent that people no longer speak of going to "the grocer's shop," but say "the Chinaman" instead. Not only grocery but laundries, restaurants and other businesses in the hands of Chinese have increased. Some of these Chinese immigrants are Christians and some have been won for Christ in South America, but so far as we know there is no Chinese Church in South America, comparable for example to the large self-supporting Chinese churches of Malaya.

Are the doors closing in Japan?

Hitherto it has been the experience of missionaries in Japan that there has been widespread readiness to hear and read the Christian message in Japan, though the response measured in church membership has not been nearly so marked. There are signs that this period may be over: the signing of the Peace Treaty in September last year may prove the significant date. One sign of this tendency is noted by missionaries who were allowed to proclaim their message in Japanese prisons. In Osaka prison they found the Buddhist altars had recently been restored, for the first time since the Occupation. In another prison they found that Christian meetings were not barred absolutely but could be held less frequently, once in three months instead of once a month. Administrative action of this kind can reduce privileges which are otherwise legal. Other reports from Japan refer to the return to the shrines, to the building of new ones and the repair of old ones, and to the revival of the practice of "reporting" important decisions of government to the shrines. The doors in Japan may not be shut but they may not be so easy to open as before. This reinforces the urgent need for Christian literature while there is yet time and it is acceptable and possible.

Corner-stones and boundary-stones

Landmarks, boundaries, corner-stones play an important part in the Bible, in fact and metaphor, and they have continued to play their part in the expansion of the Christian Church throughout the world. Missions deriving from different countries and traditions have found that they have the same corner-stone, but they have differed about the boundary-stones of their field of action. Agreement and compromise regarding boundaries have undoubtedly promoted the effectiveness of much missionary work; the principle of comity has assisted the spread of the Gospel and in its further effects has also helped to bring Churches together by posing the problem of unity* The changing situations of the present time have however served to call into question some of the applications of this principle, if not the principle itself. We would therefore call attention to the article by Dr. McGavran in this issue, because it poses a range of questions which extend far beyond India, questions likely to become increasingly acute.

There are various groups which would question the principle itself: the indigenous churches of long standing, such as the Syrian

* For a study of this, see Lesslie Newbigin, *The Reunion of the Church.*

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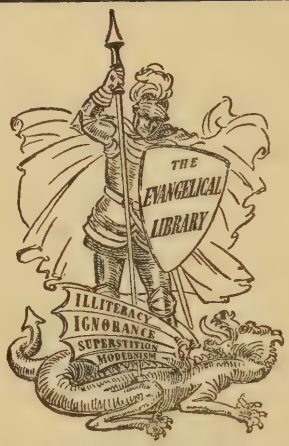

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Jamaica Hurricane

"As terrible devastation as has ever been inflicted" describes the hurricane which hit Kingston and the eastern end of the island on August 17 last.

Mizpah, Patricktown, Nazareth, Carisbrook, New Eden, Bethany, Beaufort, Cairn Curran, Fulneck and Claremont have suffered, some more extensively than others, the latter two being completely destroyed.

£1,000 has already been sent for immediate relief, but some

£5,500 must be raised

to restore damage already reported. This figure may be considerably higher when final reports are received.

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Churches in India of which accounts have recently been given in this magazine, do not acknowledge the principle. It may be questioned whether the newer indigenous churches, themselves the fruit of missionary activity based on this principle, will continue to accept it. Some of the older missionary groups, for example the Salvation Army, have never accepted it, and many of the newer missionary groups emanating from North America hardly seem to have heard that there was any such thing. The conditions of urgency under which much present-day evangelization must perforce be conducted raise the question whether the old-established missions which have failed to occupy adequately their allotted fields should not look at the principle again in the light of new conditions. The transfer of missions and missionaries from Communist areas to new fields in Asia and Africa also brings the matter to a sharp issue.

The arguments that the principle and its applications need to be looked at again are strong, but at the same time it should be asserted not only that the principle has worked well in the past, but also that comity or something like it is equally necessary in present conditions. The alternative seems to be chaotic and senseless rivalries between missions, sometimes in overoccupied areas, with other areas left untouched. The upsurge of missionary vocation and activity which has multiplied missions and missionaries in some churches rather than others requires urgently a fresh understanding and a new principle of tolerance if not active co-operation, if the world is to believe on the one Lord whose diversity of followers present Him in so many differing ways.

Maps and Chaps

Years ago the inventor of the clerihew, E. C. Bentley, propounded this famous example:

The art of Biography
Is different from Geography.
Geography is about maps,
But Biography is about chaps.

In our sphere of interest the differences are blurred because missionary maps are very much concerned with chaps and we cannot think about people except in a world-wide setting. The need for missionary maps is still great but the response to the demand seems to be quite inadequate. Years ago two great missionary atlases were produced, one in 1911 and another in 1925. Since then nothing on this scale has appeared and in the present conditions of publishing, as well as the present state of the world, it is unlikely that such an enterprise will be launched again, though it is talked of from time to time.

More modest ventures have been well received, though any map is likely to receive sharp criticism. The various societies and boards have published world-maps which serve to indicate where they are at work in the world. The Bureau of Current Affairs* has published two useful if somewhat provocative diagrammatic maps—a map of *World Christianity* in 1947 (which, we understand, was completely sold out) and a map of *World Religions* which we commend to our readers.

A new effort has just reached us, this time from Germany. Dr.

* Address: 117, Piccadily, London, W.1.

The cry is answered

Perhaps at this moment, somewhere in the world, there rises a cry of distress, prompted by despair, poverty or anxiety. It will be one among the thousands that The Salvation Army hears every day, and is determined to answer.

Regardless of creed or colour, The Salvation Army takes spiritual and material comfort to the destitute and the sick at heart and in body, relieving suffering wherever it can be found. In this great work your help is constantly needed; please send a gift to General Albert Orsborn, 101 Queen Victoria St., London, E.C.4.

WHERE THERE'S NEED . . .

The Salvation Army

Martin Schlunk, professor of missions at Tübingen, has now edited a world-map of religions and missions. It is published by the *Evangelischer Missionsverlag* of Stuttgart and is priced at DM. 6.80 (about twelve shillings). It is done in several colours which serve to show the different religions of the world and the impact which Christian missions have made upon them. In the borders are convenient statistical representations of the younger churches. The main Christian divisions, Roman Catholic, Orthodox and Protestant, are separately indicated. The statistical side of the work is derived from *World Christian Handbook* (1949). There are some small errors of detail and we would question the way in which Africa is represented, but taken as a whole the work is the result of a great deal of scholarship and skilful improvisation and we would congratulate Professor Schlunk and his collaborators.

It should be added that though the letterpress is in German there is not sufficient of it to distract the attention of those who do not know that language, and the map largely speaks for itself.

For the effective study of missions, for missionary propaganda and for stimulating the call to world-evangelization a great deal more of this kind of thing is necessary. We need more maps to teach our chaps. Did not Carey himself begin with a map of the unfinished task?

A Forgotten Part of Africa

From time to time we receive an occasional letter from Portuguese East Africa telling of missionary work in that area which is probably little known to most of our readers. The setting is a Government whose sympathies are strongly Roman Catholic, and there is strong opposition to the work of Protestant missions. Nevertheless the work makes progress and our report affirms that the problem is not gaining converts but retaining and training them. In one of the local churches the outstanding leader is a local fisherman who must perforce be frequently absent, but who manages to carry on a remarkable piece of work. From his fishing the local leader draws two important conclusions for his church work. One is that catching fish is only a part of the work of a fisherman, the easiest part which is more like sport. The harder part is mending nets, sorting fish, salting and drying them, putting them in bundles. Otherwise the fish go rotten. The other is that one fisherman is not enough for all this work: it can only be done by a team of workers. That is a parable of the work of God in Manica and Sofala in Portuguese East Africa—and elsewhere?

Islam at the Cape

From another corner of Africa comes news of another map, published in 1951 in the *Muslim's Digest*, in Durban, which indicates the rapid progress of that publication and also shows a lighthouse centred in Durban whose beams reach every country of the world except Russia. The Moslems at the Cape were originally Malays of Asiatic origin, but it is now reported that they include Indians and lapsed coloured Christians and even lapsed Europeans, through intermarriage and other causes. Some of these are definite propagandists for Islam, claiming that

Islam is the only faith that can meet the needs of the modern world. Some missionary work from the Christian side has been undertaken in the Cape, but it has never been adequate to the size of its task, made all the more difficult in the confused racial situation in South Africa.

The Church's Witness in Africa

The issues raised by the proposal of a Central African federation, which are discussed in the article *Central African Dilemma* in this number, are many and serious. Since the article was written, the matter has been debated in Parliament with a new Government in power. The new Colonial Secretary has committed the new Government, like its predecessor, to a policy of closer association of which federation is the form which now holds the field. The alternative form, which may well come in a decade, is dominion status for this proposed Central African State.

The root trouble is the Africans' suspicion of European intentions, more especially of the Europeans on the spot. It is significant that they appear to be far more ready to trust the rule of Whitehall than that of the European settlers. White policy (and action) in this matter is ambiguous and must appear very puzzling to the African.

Though the grounds of this proposal are largely political and economic, there are religious issues involved as well as the question of a religious dynamic. The missions and churches have done great work for the African, and in some degree they can still speak for him. It is therefore not illegitimate that the Conference of British Missionary Societies is gravely concerned over these proposals, and that som leaders find serious fault with them The policy of partnership, if suc is the Government's policy, need to be stated clearly and unambigu ously.

The clear statement of a polic is not enough, perhaps not centra The issue is one of suspicion whic finds grounds, for example, in som actions of the Southern Rhodesia Government. The cure for sus picion is not in declaration but i demonstration and in purity o motive. Here governments are ap to fail because their actions ar always ambiguous, liable to misin terpretation and are usually heavil discounted before they can tak effect. Anyone with experience o India in the generation befor Independence will confirm that, bu will also remember the amazin clearing of the air and release o tension when two men of the calibr of the late Mahatma Gandhi an Lord Halifax (then Lord Irwin) me together. Is there not a hint fo Africa here?

Suspicion is grounded not onl on what is happening within th three territories concerned, bu even more with what is happenin outside. There is a rapidly increas ing number of Afrikaners comin from the Union to reside in South ern Rhodesia, bringing with ther a tradition which may infect th policies of their new home.

Within the Union itself th problem tends to become mor acute. Here again the Conferenc of British Missionary Societies ha felt itself compelled to utter i views on the question of Soutl West Africa. The debate over th future position of the thre Protectorates continues, and her again suspicions multiply, not onl as regards the Union Governmer

ɔut also regarding the British Government. Does the word "consult" which British ministers ıave repeated imply the "consent" ɔf the Africans of those territories o their incorporation within the Union? These are hypothetical ıuestions, but they are not unreal ɔnes. Here again the problem is ıot one of words only but of notive and dynamic which can lestroy suspicion. Have the churches no word of power here?

One sign of the failure of the churches is the rise and multiplication of separatist sects or churches, such as were described in Dr. Bengt Sundkler's *Bantu Prophets in Southern Africa.* Dr. Sundkler listed over 800 of these ects; the last available South African census reckoned them as ncluding over a million people. Such sects arise from many motives and it is not for us to apportion blame. There can, however, be little doubt that the policies of governments and the general social order in which White churches and missions participate affect this unwelcome development. Nor is it reassuring that such separatist sects are growing in other areas of Africa, where it was thought that the racial tension was less acute. A recent account in the *Daystar* speaks of a Nigerian town with sixty-five Christian churches of which twenty-eight were of the separatist sect type. The witness of the more conventional or orthodox churches on these vital issues is challenged because it has not always been as pure or clear as it might have been, nor has it always been demonstrated not in words only but in the power of the Spirit.

FAMINE RELIEF THROUGH BOOKS

Early in 1951 the news of famine in India was on all our minds. The United Society for Christian Literature played its part in famine relief. Its publication in Indian languages of booklets on *Milk Goats, Vegetables, and Nutrition,* a series aimed at improving food supplies, was a long-term policy for famine relief.

Points to Ponder

Editorial: Our duty is plain, it is evangelism. Ecclesiastical and doctrinal differences must be subservient to our passion to save. Page 3.

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Nearly a million of Palestine's former inhabitants are scattered as displaced persons or refugees, and thousands of them are spending their fourth winter in camps in the troubled Near and Middle East. See page 5.

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There is a need for a new approach to Israel which will ensure that Jews meet Christianity in its worthiest form. The beautiful church that cold-shoulders the Jew is worse than the drab mission-hall. See page 9.

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"Young Germany" describes a friendly welcome to English youth in Germany. Would young Germans coming to England receive the same friendship and welcome? Page 13.

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Extensive travel in Latin America reveals rapid and extensive changes, and a culture that is striving to interpret a contemporary experience. See page 15.

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The wonderful story of the Nile Mission Press. See page 20.

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The difficulties of Federation in Central Africa are set forth. See page 23

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The Lutheran Church is successfully facing the new situation in New Guinea. See page 33.

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Comity in the mission field should be re-thought in terms of over-occupation and under-occupation. See page 37.

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An intimate experience of Indian village life indicates that the guardian of Hindu dogma and those receptive to modern interpretations are producing in Hinduism a state of flux, and there are many who are willing to learn from the Christian way of life. See page 48.

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Some of the problems to be faced in the predominantly rural church of India. Page 29.

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News and views on the world situation. Page 53.

T. C.

Printed in Great Britain by The Marshall Press Ltd., Milford Lane, Strand, London, W.C.2, and published jointly by The World Dominion Press and The New Mildmay Press, Mildmay Centre London, N.1, and 156, Fifth Avenue, New York. Trade Agents: Marshall, Morgan & Scott, Ltd 33, Ludgate Hill, London, E.C.4.
Entered as second class matter, December 6, 1929, at the Post Office of New York, N.Y., under the Act of March 3, 1879 (Section 397, P.L. and R.